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THE

FORTIETH

ANNUAL REPORT

OF THE

A.B.C.F.M.

American Madura Mission.

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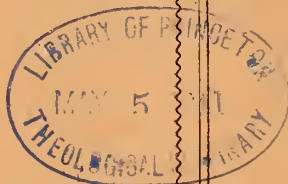
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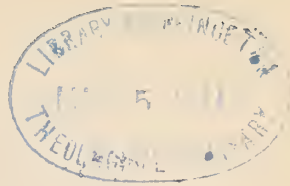
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## REPORT.

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ONE of the pleasant features of the Christian work, in the American Madura Mission, is the opportunity of gathering together, as a whole Mission, two or three times, in the course of the year, for the purpose of conference upon our Mission work.

In our Mission meeting, in January, we have the pleasure of hearing from each other, through the Annual Letter or report, called for by our Board at home, particulars of work in each one of our Stations. The question may be asked why it is deemed necessary or advisable to print our reports. This point has more than once come up for discussion, in our Mission Conference. Perhaps as good an answer as any to the question, is that we thus enable our friends, here in India, as well as in America, to share with us the pleasure of knowing how our work prospers, without giving each of us the trouble and loss of time of making numerous copies of the prominent facts of our work, in individual letters. There is a growing demand also, on the part of many Christian workers, and Secretaries, in our various Mission Boards and benevolent Societies, for an interchange of just such facts as have been found, for years past, in the very accurately and carefully prepared tables of statistics, which appear at the close of each of our Annual Mission reports.

Yet these statistical tables, important though they are, in themselves, need explanation ; and much of the matter of our reports are such explanatory notes.

The writer of this report, as soon as he knew that the work of compiling the details gathered from each Station, would devolve upon him, desired to have the facts presented give a decided and faithful answer to the question, *whether, as far as Mission work, in the Madura district, for the year 1874, is concerned, Missions in India, have been a failure.*

The report will be mainly devoted to the giving, under special heads or topics of Mission work, facts which have been furnished by those in charge of the eleven Stations, of the Madura Mission district.

In the 152 congregations reported, there is a total of 7820 men, women and children, of whom 2330 are able to read. The average Sabbath attendance has been 5151. This is a gain in one year, of 427; in two years, of 751; and in three years, of nearly 1000.

And yet the bare figures 427, in the table of statistics, under the column of gain over last year, do not convey an entirely correct statement of the actual increase in the number of adherents to Christianity. We have from the Station of Mandapasalai the following very sad statement. "There has been no special change in the congregations of the Mandapasalai Station, except changes occasioned by scarcity of food and disease. Many of the poorer people have been obliged to subsist, a part of the year, mostly upon roots, growing wild in the field. Disease of a peculiarly malignant kind has prevailed in many villages, and 114 members of the congregations have died. The excess of deaths over the births, more than accounts for the loss noticed in the statistics."

In the 32 Churches reported, there is a total of 1773 Church-members, now in good standing. This is a gain in one year, of 140; in two years, of 226; and in three years, of nearly 300.

In contributions there is a total of Rupees 4,027. This is an advance of Rs. 248 over the year 1873; of Rs. 581 over the year 1872; and of Rs. 932 over the 1871. Do the majority of the churches in America increase their yearly contributions for benevolent purposes at this rate?

In the 119 village schools reported, there has been a total attendance of 2510 scholars. This is a gain of 32 in one year; of 332 in two years; and of 514 in three years.

But to these figures, it needs to be added, in explanation, that the schools of almost every Station are reported to be in a much more vigorous and healthy state, than in any previous year. And the improvement is still going on. The training of our



teachers is also improving, and this must tell, in time, upon all our schools. The reports of the Government Local Fund Deputy Inspectors of Schools, of the Madura and Dindigul Circles, of those schools, which have been examined on the pay by Results System, have been, mainly, favorable. As a rule, the village schools under the supervision of the missionaries, are reported as generally superior to any others in the district. But there is still room for improvement and the determination seems to be to take the matter vigorously in hand. A proof of decided advance is that the amount paid in fees, in all the schools, is increasing, and more of the scholars pay the entire cost of their school books.

### MISSION CHURCHES.

To return to a more specific account of the work in our *Mission Churches*; a report on the subject, from one of our Stations, is as follows :—

“To the seven churches in this Station, fifty-eight new members have been received, this year, on profession of their faith; eight of Romanist parentage, forty-seven from the heathen, and three, who were baptized in infancy. Four of these have come out from heathenism, within two or three years, and from castes considerably higher than the majority of our converts; three being from the Sherder Chetti caste, and one a Kummalan or Goldsmith.

Most of these received have been members of the congregation several years. One of the men, whom I baptized, had been a nominal Christian for twenty-five years. The responsibility of receiving members has rested mainly with the Native Pastors, and churches; but I have every reason to believe that proper caution and carefulness have been used, in their reception.

Another encouraging fact is, that there is a good degree of Christian brotherly feeling, among church-members. And still another is, that a considerable number of the more intelligent of the church-members are accustomed to engage in Christian work, among the heathen. One Pastor specifies eleven men, in his church, who are accustomed to preach to the heathen. He says, also, there is a night school conducted by two members of the church, which they begin and close by singing and prayer.

The discouraging facts are, that in some churches, there are members having old grudges against each other, and all efforts to produce good feeling between them, have, thus far, proved unavailing. There is the statistical fact, also, that twenty-nine members remain suspended from church privileges mostly on account of absenting themselves from church ordinances, and for insubordination to the rules of the church. There is compensation, in the fact, that the discipline has a good effect on the churches."

Another Station reports, as follows:—

"There is but one church, connected with this Station, although the members reside in various villages. On my taking charge of the Station, there were no church-members except those in the service of the Mission, or those connected with their families. The Station had, from necessity, been much neglected, and the field seemed hard and unpromising. But the promises of the Lord have not failed, and during the past year we have been permitted to receive thirty-seven to the church, on profession of faith, while, during the same time, nineteen children have been received into the fold of Christ, by baptism.

Most of those, who have been received to the church, are poor and illiterate, and will need much careful instruction and watchfulness, to bring them up to a state of active efficiency, in the Christian life. A few of them already begin to take an interest in labor for the spiritual welfare of others.

While I was urging this duty upon a man, just received to the church, he replied that he felt it to be right to do so, for he had been led to receive Christ through the labors of a man who had himself been recently baptized."

Another Station reports:—"Only three of the nine churches of this Station, have Pastors, and I regret to say that to the members of one or two of them, the Lord's Supper has not been administered during the year. It was expected that the Pastor living nearest, and having a general superintendence over them, would occasionally give them an opportunity of partaking of this ordinance. But he waited to be invited, and the people did not feel sufficient interest in the matter to give the invitation.

In my opinion, the number of churches should be reduced

somewhat, by the union of some of those nearest each other. I also think, that in one place at least, a new church should be organized, provided a suitable man could be found for Pastor, and the people could be induced to do their duty in regard to his support.

To these churches, thirteen have been added, by profession, and four, previously suspended, have been restored ; while three others have been suspended, three dropped from the church records and ten have died.

In another Station, there are, as the report states, two churches, with membership, the same as last year. Thirteen have been added by profession, seven have been suspended, one has been excommunicated and one has died. "Several, I am sorry to say, have had an opportunity to receive the Lord's Supper but twice during the year. Two of those suspended are a man and his wife, who not only gave their daughter in marriage to a heathen, but allowed the marriage ceremony to be performed in the heathen way. Another was excommunicated for polygamy.

One of the persons received to the church is a trader residing in a village seven or eight miles from the Station centre, whose relatives, some of whom are wealthy, live here. He has been a nominal Christian five or six years, is a good reader, and has stood firm, though meeting much opposition from relatives.

Another is a native of the Station centre, whose relatives are all heathen. He married a Christian wife, two or three years ago, and lives among his relatives, supporting himself and wife by manual labor. He has a Testament and hymn book, in his house, which he fearlessly uses, and regularly maintains family worship.

From another Station, the missionary reports in regard to churches :—"A church that promised to give one quarter of its Pastor's salary has never done it, but has rather diminished its contributions. While this same church shows some life in sending out every Sabbath a number of young persons to preach, it shows a want of spirituality in the clinging of its members to caste. Another church has entirely supported its Pastor for some months, not by any special action of its own, but by the determination of the Pastor to live on the offerings of the people. The experiment,

however, is not a success, and in the future the Pastor will probably be aided, somewhat, by other assistance.

A church-member, in one of the villages, has been very much interested in hearing about the progress of Christianity in Madagascar, and his heart seems to be longing for such scenes, in his own land.

Another, from a different village, recently admitted to the church, shows a real freedom, not merely from the forms of caste, but from the spirit of it, in his association with fellow Christians from lower castes. On the other hand, a member of the church at the Station centre, who boasted of his being such, as soon as he ceased to be employed by the missionary, ceased attending all religious services, the observance of the Sabbath and any association with Christians."

From another Station the report comes of increased attention having been given during the year, to the subjects of self-support and labor by church-members, among their Romanist or heathen relatives. "There has been growth and advance in both these respects. Twenty have united with the church, on profession, making the present number of church-members, now in good standing 275.

The church at the Station centre, has been greatly disappointed, in not having been able to secure, as Pastor, the person to whom they gave a cordial and unanimous call, promising him his entire support. This, as was sure to be the case, has reduced the amount the church has given, for benevolent purposes, during the year. The Lord's Supper has been administered regularly, in six different places in the Station district."

Another Station report of the work in the churches is as follows. "I find, that by mistake, in our last Mission report, only two churches are reported for this Station, whereas there are three. There have been nineteen additions to the churches of the Station, a fact, on account of which we thank God and take courage. Some of these were converted in the Girls' Boarding School, showing God's blessing upon that Institution, which has received so many showers of grace, in days past and gone, and encouraging us to labor for the conversion of the young.



Some, God has given us from the families of Christians, showing that He graciously designs to make these families nurseries of piety. Some, too, He has graciously given us from Roman Catholic and Hindoo families, showing that the power of God reaches those in darkness. These we receive as tokens of God's favor, and as an earnest of greater blessings, in the future.

We have been called to part with several, by death. One was the wife of a prominent church member. She was devotedly attached to her husband and to resign herself to leaving him cost her a great struggle. But Jesus gave her grace, and her last night was a night of prayer and a night of victory. Her husband received grace from on high, and, by God's blessing, was enabled to consecrate himself anew to the service of his Master.

Another most interesting case was that of a member of the Girls' Boarding school. She had been a sufferer for a long time, but manifested such patience that her example was felt by all of her companions. She took great delight in hearing portions of the Gospel of John read, and left us at last, trusting in Jesus. Such deaths make us feel joyful that we have the privilege of giving the Gospel to this people."

Of a death of a prominent Christian, in another Station, the missionary writes:—"An aged Catechist died, at a village, nine miles from the Station centre, on November 5th. He was originally from Tanjore, but has been connected with our Mission, for about twenty-five years. I have known him, for nearly eighteen years, and believe him to have been, in a good degree, a faithful worker. He was somewhat of a hypochondriac, which injured his influence. For many months he suffered from illness and weakness. Repeatedly I heard him utter the words "He says fear not." I hope he has gone to be forever with Him, whose promise he loved, and whom he had, in weakness, served more than the life-time of a generation."

"Two church members," says another "have died, during the year. One of them was a man whose wife was taken from him, by his heathen relatives. He died, telling his daughter, who was with him, that he was going to Jesus, and that she must trust in Him, and never, on any account, deny Him. The other death

was that of an old man, from the Chetty caste, the only Christian in the village where he lived. During the few months, since his baptism, he had led a very consistent Christian life, and won the respect of the people around him. After his death, the villagers sent to the catechist, who lived some miles distant, saying, that as the Chetty had lived and died a Christian, they would perform no funeral rite, without consent of the catechist. They therefore kept the corpse until the next day, when it was buried in a Christian manner, the villagers attending the funeral."

Another writes:—"Among the Christians, who have died this year, in this Station, was a man of such character that his death is a great loss, not only to the congregation, of which he was a member, but to the whole Station. Though at the bottom of the social scale, according to the notions of the heathen, yet, on account of his good sense and honesty, he commanded the respect of the heathen of all classes. .

He was a good reader, he gained much knowledge of the Bible, and was always earnest, in his efforts, without pay, to make the Gospel known to his countrymen. His name was Yesutasan, servant of Jesus, and all who knew him, believed him worthy of the name.

As a heathen, he had married two wives, both of whom were mothers of his children; and he did not see the way open to put either away. On this account he was never admitted to the church. The missionary, formerly in charge of the Station, who knew him longest and best, had no doubt of his sincere piety and fitness to receive baptism and the Lord's Supper. He made known his wish to join the church, but manifested no bitterness of feeling, on account of being refused. One of his wives, who at the same time was ill, died a little before him. Then, when hope was entertained, that he might recover, he spoke with the Native Pastor, of his desire, since the obstacle was removed, to receive baptism and be admitted to the church.

The Pastor would gladly have complied with his request, but the will of the Lord was otherwise. He died, and was admitted, we cannot doubt, "to the church of the first born, which are

written in Heaven," without having become a member of the visible church here."

### CONGREGATIONS.

In reporting our work in connection with *The Congregations* of the various Stations, there will be space only for the briefest mention of prominent facts. One writes:—"A man of property, in a village, where there have been a few Christians, for many years, has recently declared himself a Christian, and joined the congregation there. I have long known him, and he has been reading Christian books, for several years. He is much more intelligent than the people generally. His wife is of the same mind, and attends the religious meeting regularly.

A little after they acknowledged themselves Christians, one of their children died, and the heathen, as is common, attributed this to the displeasure of the god they had rejected. This would have been sufficient to lead persons of less character to turn back, but had no apparent influence upon them."

Another writes of the Sabbath audience, at the Station centre, "that it usually numbers eighty or ninety, most of whom are, nominally Christians. Besides these, there are often a few heathen, and occasionally a few Mohammedans present. On Sunday afternoons, after the close of the Sunday school, meetings are held in the street, in various parts of the town, and on three evenings in the week, meetings are held, when a large number both of heathen and Mohammedans listen attentively to the truth. Recently several Mohammedans requested that meetings might be held in their part of the town.

As an instance of interest in the Sabbath Service, I may mention that a man, not in Mission service, has come repeatedly with his wife, a distance of fifteen miles, to attend service. I need scarcely add that they are most attentive hearers of the preached word of God."

Another speaks of the work in the congregations of the Station, as follows:—"Two new congregations have been received, one of which built a prayer house in their village. One Pastor has received to his congregations ninety-one new members; another

sixty-seven. And one Catechist has received accessions to his congregation, on an average of one family a month, for six months.

There have been some defections. In one town, three households amounting to fifty-eight persons, have been suspended from the congregation, and though wishing to return, have not been received and are not counted. In another town, families with a membership of nearly one hundred, have absented themselves from the church, because one family was restored, which had been suspended, the grounds of thier disaffection being connected with certain caste rules, rather than objections founded on Christian principle. Even with these drawbacks, our member-ship in this Station has gained by one hundred and forty-six, and is 1745 against 1600, of last year.

Another encouraging fact is the sensible decrease of the use of intoxicating drink. In the largest congregation, in the Station, where intemperance had been a great hindrance, a total abstinence league has been formed, and most of the members belong to it, and have kept their pledge.

Another congregation, which had been accustomed to do very little for themselves, has rethatched and renovated its church, without help from the Mission. It is also a fact, in the score of advancement, that a nice and spacious brick church has been completed, in one of the larger towns, which will accommodate the large congregation, already gathered. The members have taken great interest, in its erection, and have contributed liberally, according to their means, both of money and labor."

Another Station sends the following encouraging incidents. "A washerman came to our house, in August, and gave me his tutelary god. It consists of a woman's cloth, enclosed in a small covered basket. The cloth had been offered to the spirit of some female member of the family, after her decease, and, ever since, had been worshiped, at stated times. This man, with his younger brother, at the time renounced heathenism and united with a third brother, in the service of the Lord. In September last, he not only came again, but, as a pledge that he had forever left the worship of his gods at the heathen temple, and, also his former life of adultery and wickedness, he gave to the catechist for me,



## MEDICAL MISSION WORK.

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Dr. Chester reports as follows:—

I regret that in place of the two usual Medical reports, events have rendered it necessary for me to report the whole Medical work of the Mission for the year. Dr. Palmer was compelled, on account of continued ill-health, to leave for America, with his family, in the month of May.

The visit to Madura, of a day each week, which I have made, with few exceptions, since the 28th of May; the general superintendence of the Madura Dispensary; and such a supervision of the Branch Dispensaries, at several of the Stations, and care of the general health of the Mission families, as has been possible with my regular Station work, is a poor substitute for a Mission physician, residing permanently at Madura. This, the increasing and most interesting Medical Mission work in our District, imperatively demands.

Mr. R. B. Crane, a Medical Catechist, who studied for some years in Dr. Paterson's Mission Medical Institution, at Madras, and has been connected with the Madura Dispensary, for a number of years, under Dr. Palmer's supervision, continues in charge of this Dispensary, with the assistance of two young men trained by Dr. Palmer.

There has been a total of 11,507 patients, of which number 6,454 were new cases, or those coming for the first time. We gratefully acknowledge the receipt of Rs. 300, from the Madura Municipality, as a grant towards the general expenses of the Dispensary. This has been a welcome and most acceptable gift, and we trust the Municipality will be willing to continue it the coming year, as our Dispensary serves the purpose of a Branch Dispensary, for that part of the city. Many of the natives and others, residing in the south eastern part of the city, come to it regularly, and find it as great a convenience to them, as they have for the past twenty years and more. It will be our aim to keep up the Dispensary in as efficient a state as possible. Until Dr. Palmer's

return, I expect to come in to Madura, as usual, every Tuesday, and give the day to Dispensary work.

There has been a Branch Dispensary commenced at Pasumalai, under the charge of Rev. S. Mathuranayagam, a fellow student with Mr. Crane, at Dr. Paterson's Institution in Madras; one at Tirumangalam, under the charge of Medical Catechist A. David, who was in Dr. Palmer's Medical class and also for two years at the Dindigul Dispensary; at Periakulam under the charge of Medical Catechist George Rowland, a member of Dr. Palmer's Medical class; and at Battlagundu, under the care of a young man, a teacher in the Station school, who has spent a number of his vacations in work in the Dindigul Dispensary. As all of these have been in regular operation for a less period than one year, the aggregate of the monthly returns, regularly sent to me, will not be given. Medical work has also been carried on at Tirupuvanam and Dr. Tracy writes:—"I have no Dresser here and what is done, I can only do myself, in a small way. And yet I am often able to relieve distress and thus gain some influence in favor of the gospel. I have not kept a register of cases, but they have, I think, amounted to about 750, not less than that, during the year." As our Board have permitted us to go on with the Medical class another year, it will not be long before we can provide Dr. Tracy with a Medical Catechist for Tirupuvanam, and one for each of the Station centres, now without one. And we will endeavor to have these Branch Dispensaries more and more efficient.

The Mission, in giving me Medical charge, after Dr. Palmer left for America, allowed me to make use of the grant, which our Board had provided, for a Medical class. This grant, being but a small one, made it necessary to receive but a small number to the class, and I have endeavored to use the greatest care in the selection of candidates, among many who applied for admission. The class has been carried on, in Dindigul, in connection with the Dindigul Dispensary, for reasons which will be obvious to all.

I have now a class of ten young men, including four of the Dispensary compounders and assistants. They are in two divisions; and while the members of one division are taking notes, or reciting, the members of the other are working in the Dispensary.

On Wednesdays and Saturdays, when we have our field days in the Dispensary, and have a larger number of cases from the villages, at times amounting to 130 in a single day, both divisions are employed in assisting me in prescribing, compounding and dispensing. On these days, I have special opportunity for clinical instruction. I am now giving the class notes in Anatomy and the Practise of Medicine. My Head Assistant, Mr. R. P. Vethakunnu, has the class for two hours, four days in the week, and I spend four hours each week with them, in addition to the special times of clinical instruction. Besides daily practice in the compounding room, the students have, also, certain duties, each day, in connection with the care of the in-patients in the Hospital. Three lads, all church-members, are studying in my English school, with special reference to improvement in English, in order to enter this Medical class. The six young men, from the Mission, now connected with the Medical class, are all of them church-members, and some of them graduates of our Mission Seminary.

In the Dindigul Dispensary, there has been a total of 16,932 patients, of which number 8,021 were new cases, or those coming for the first time. Patients have come from 687 different villages, and these varying in distance from one to 100 miles and more.

Of the 8,021 new cases, 3,532 were medical; 3,621 were surgical; 627 both Medical and Surgical; and 231 cases of Vaccination. Of these, 120 were Europeans; 98 East Indians; 2,026 Native Christians; 818 Mahomedans, and 4,959 Hindoos. There have been 139 in-patients. A total of Rs. 2,217-10-2 has been received for the support of the Dispensary and Lying-in-Hospital. Of this sum Rs. 26-4-3 were received in the Dispensary, in the Charity box, and gifts of patients; Rs. 1-15-3, from the sale of special medicines, asked for by patients; Rs. 428-12, from the Dindigul Municipality; Rs. 1,288-8, from the Local Fund Board, Dindigul circle; a joint grant from these two of Rs. 500, for European medicines and instruments and Rs. 472-2-8, from kind friends among the civilians and Native residents. The Munsiff and Vakeels and officers, in the District Munsiff's Court, here in Dindigul, have continued, as for three years past, their monthly donation to the Dispensary.

For all these kind donations I desire to record my sincere gratitude. I desire, also, to render thanks to Almighty God, for relieving me, by the very kind assistance of Government, of almost all anxiety, in regard to the entire support of the Dispensary. I still feel most grateful to Government, for so kindly sanctioning these measures, and permitting me to retain the usual grants another year.

The two Native Christian women, with Government diplomas, to practise as trained midwives, one of whom has charge of the Lying in Hospital, and the other, who is working in the villages, have together, had a total of 89 cases.

At his annual inspection of the Dindigul Dispensary, this year, the Deputy Surgeon-General spoke in very kind praise of the entire work of the Dispensary. Extracts from this and his previous reports will be found in the Appendix. He was highly pleased with our new Hospital Satteram, or rest house. This has been built at an expense of about Rs. 1,400. It is built on a plan to suit the natives, and with special reference to their preferences, while care has been taken to have it well lighted and ventilated and easily kept clean. There are four separate kitchens or cooking places and room for 75 or more occupants. There is also safe accommodation for ten bandies and their bullocks. The object of this Hospital Satteram is to afford temporary accommodation for patients and their friends, coming from distant villages to the Dispensary, for whom we could not spare one of our small detached houses, but who may need to remain in Dindigul over one or more Dispensary days. The natives, who have already occupied it, express much satisfaction with it, and it bids fair to be as popular with all classes of the natives as our detached houses.

The present grant, sanctioned by Government, enables me to retain the services of First Class Hospital Assistant Mr. R. P. Vathakunnu, who has been so long connected with the Dispensary. His services, in connection with the Medical Class, have already been referred to, and he has in every part of the Dispensary work, rendered faithful and efficient service, affording me much satisfaction. He is also an active member of our Dindigul church, taking a kind and liberal interest in all its work. And while all



the Dispensary assistants have met my warm approval, for their faithful and energetic work, I make special mention of Medical Catechist G. S. Thungam, a graduate of our Missiom Seminary, who not only takes a regular and efficient share in general Dispensary work, but takes his turn in preaching every other Sabbath, and in conducting various religious services through the week, as well as keeping the records of the Dindigul church. He has thus for years been of the greatest service to me. I am the more glad of the opportunity of alluding to his valuable services, as it is a proof that the study and practise of medicine, by our more intelligent English speaking Catechists, does not hinder them from giving the most efficient assistance, to the missionary at the Station centres, in the general work of a Station Catechist. The brother of Mr. Thungam, Rev. S. Mathuranayagam, at Pasumalai, to whose work two references are made in this report, is another instance in point.

Old Gnanamuttu Colporteur, now 74 years of age, is a permanent fixture in the Dindigul Dispensary, and seems to be renewing his youth in his cheerful activity. On our regular Dispensary days, he chooses his own passage of Scripture, to read to the assembled patients, from some portion of which he gives them an original and very good address, which he has evidently elaborated, at his bazaar in the market, on the other days of the week. And I have noticed, for months past, that he does not close an address without telling the patients, with tears, which almost choke his utterance, that he never kneels in prayer, either morning or evening, without praying that the only true God might take away the blindness from their eyes, and the gross darkness from their minds and led them to the blessed Saviour.

Then when his preaching is over, he spreads his Scripture portions, tracts and Christian reading books out on a table, and remaining untill all the patients are attended to, he keeps up a continual talk with men, women and school children, some of whom are always about his table. He has sold this year 356 Scripture portions and more than 400 of the Tamil first books, published by the Christian Vernacular Education Society, in the Dispensary and his bazaar, at the market.

We were never able to take so promising and hopeful a view of the Medical Mission work, in our Mission district, as at this time, and we thank God and take courage. We have never had the first doubt of its immense value to our Mission work in general, but the fruit seemed never before to be so likely to ripen and give its blessing."

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## APPENDIX.

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Extracts from the Annual Inspection Reports  
For 1871-1872-1873 and 1874 of  
W. JOHNSTON, Esq., M. D., Deputy Surgeon-General,  
Indian Medical Department, on the  
DINDIGUL DISPENSARY.

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"Having under instructions from the Inspector-General, Indian Medical Department, recently visited the three Mission Stations of Edeyengoody, Dindigul and Nazareth, for the purpose of inspecting the Dispensaries, which have been established there under the direct superintendence of the Rev. R. Caldwell, D. D., the Rev. Edward Chester, M. D., and the Rev. J. M. Strachan, M. D., I proceed to submit a brief report on the management and general working of these three Institutions. Since, however, the system, which there obtains is, in many respects, on a different footing from that which is now in force in the Civil Dispensaries, in this Presidency, either directly under Government or Municipal control, a departure from the usual routine form of Inspection reports, appears to me advisable.

Again, so closely does the system of one resemble that of the other two, that, practically, it will be well to include them within the same report. Before, however, proceeding to illustrate the nature of this system, and how much it commends itself to our notice and imitation, in relation with our own Dispensaries, perhaps it may be well to consider the conditions, which led to its introduction.

In their efforts to extend to the people of India the blessings of

a better and purer faith than is theirs, the advantage of combining missionary teaching with the healing art, was speedily recognized and adopted in several of the Stations in the Presidency. At first resembling ours, it was soon very evident to the missionaries, that the inevitable tendency of such a system was to militate against and frustrate the object, which they had so keenly at heart; and, therefore, wholly devoted to their work, those earnest self sacrificing men felt bound to abandon a system for one which they knew would bring within the sphere of its action all classes, because, with caste prejudices to contend against, it was obvious to them that Dispensaries, constructed, as are those under Government prescription, by being, ostensibly, open to all, nevertheless, practically, exclude from the range of their operations all but the lowest classes of the population. Of course my remarks, for the most part, are now confined, to our system in relation with "In-patients," and speaking from a somewhat intimate acquaintance with that, which now obtains in our Civil Dispensaries, I am forced to the conclusion that it is a vicious one, because the range of its action is within a very narrow circle, beyond which are millions of people, who, under one of the most powerful prejudices, which ever swayed a race, are precluded from seeking the aid, which these Institutions were founded to afford them. That the action of our Dispensaries are limited to the classes, of which I speak, any one may satisfy himself by entering one of them, where he will find, that with scarcely one exception, the inmates are of the very lowest order of the people; and hence it is that the higher classes would prefer death itself to health, which is to be bought by such an association. And thus it is, that, influenced as our Government is, by a sincere desire to extend knowledge amongst the millions of India, one of the most powerful means of diffusing it is abandoned, that, namely, of bringing all classes, without exception, in contact with our Medical Surgical art, an art which may well be called the twin brother of Western civilization.

The Rev. Dr. Caldwell, of Edeyengoody, whose missionary career, in India, has deservedly won for him so high a character, speaks with an authority, on this subject, which none need gainsay."

"I am engaged in building two sets of sick lines, for the accommodation of *In-patients*, in connection with the Edeyengoody Civil Dispensary. The object I have in view is to induce patients, who require daily medical supervision, and who are of what are regarded as the higher castes, to come and stay here as long as may be necessary, under the Hospital assistant's care. It often happens that people of the higher castes, who come to the Dispensary for advice, are told that their cases cannot be satisfactorily treated, except they stay for some days, and they are advised to stay in the large room, which is provided for *In-patients*. They look in and see at a glance that the patients in it are of low caste, and find, on enquiry, that none but low caste people have ever staid in it. They make some excuse and go away. Perhaps they put up under the trees, in a neighboring tope, for a night or two, but, generally they go straight off to their villages, which may be any distance from this place, under twenty miles, and either they are never heard of afterwards, or they appear again, some weeks after, at the Dispensary, in a worse state of health than before, and suffering, in addition, from the exhaustion of the journey. A large, spacious, costly, puekah building, occupied nominally by people of all castes, but, therefore, practically by people of the low castes, alone, instead of attracting people of the higher castes, repels them. They would willingly stay somewhere, under the Dresser's daily care, if they could do so consistently with their ideas of comfort and their caste customs, nor would it involve any great expense to make them feel comfortable, for a very small amount of accommodation would suffice them, provided they were protected, whilst in the use of that accommodation, from the interference of people not belonging to their own circle. Better to them would be a mud hut, with a cow-dunged floor, than a palace, with every convenience, and pariahs coming near them, when they were cooking. I am endeavoring to meet this difficulty by erecting two sets of sick lines or cottage Hospitals, on the plan of providing each person, who is to be accommodated as an *In-patient*, with a separate room, a separate cooking apartment, and a separate back-yard, with only a pial in common, in front, taking care, also, that the place is roomy enough to admit of a relation or two, of the sick man's living with him, during



his stay. Each line will contain only two cottages, at present, but the number can be indefinitely increased, as the plan is found to succeed.

A well is also being dug, for the use of the patients. The large room, which has hitherto been the only place provided for the accommodation of *In-patients*, will still be at the disposal of people of all castes, that is of the lower castes, as heretofore; and as this building is large and more costly than the sick lines, they will not have any reason to complain. I am well aware that the plan I am going to act upon is one that may seem to encourage the distinction of caste, but this is only in appearance and for a time. If it succeeds, as I hope it will, high caste natives will acquire an opportunity of learning, by experience, the advantages of European Medical science, and, consequently, of learning by experience, that Europeans are wiser and more benevolent than they fancied they were, before. The Native village doctor is the greatest upholder of domestic superstition,—those very superstitions, from which caste prejudices derive their chief strength. I expect, therefore, to find the majority of the patients, on their return home, not only looking better, in health, but shewing themselves more tolerant, more liberal minded, less exclusive than before. And if this should be the case, the cause of caste will be the loser, not the gainer. Besides we cannot reasonably expect to be able to do all the good we could wish, all at once, to every body we meet. People, in every country are rather jealous about having good done to them by other people, and like, in most things, to be left to themselves, to learn to be good and to do good in their own way.

It is a great benefit conferred on people belonging to the rural districts, if we are able to cure them of maladies, of which their native doctors did not know even the names. This will at least have the effect of inspiring them with confidence in our intelligence and humanity, and intelligence on the part of patients under treatment, to associate with other patients, will come in time.

I consider it an important advantage, connected with cottage hospitals, such as are proposed, that patients will be enabled to

feel at home in them, being surrounded by arrangements such as they are accustomed to in their own homes. The novelty of the circumstances, in which native patients find themselves, in large hospitals, makes them nervous, and nervousness or low-spirits will not be found helpful towards recovery. The following are the dimensions &c., of each of the cottages, viz., sitting and sleeping room 16 ft. by 12 ft.. Two doors and one window of moderate size; cooking room 5 ft. by 12 ft. with door and window. Walls 9 ft. high, materials sunbaked bricks, with a foundation of stone. Expense Rupces 140 per room."

"Again the Rev. Dr. Chester, of the Mission Station Dindigul, whose earnest untiring zeal as a missionary and equally so as a skilful Medical man, in his administration of the Dispensary he founded seven years ago, speaks in nearly like terms."

"I have, from the first, seen plainly that I had to do with all classes and castes and sects, among the people, and have tried, in every way I could, to make the Dispensary popular with the people, having respect, whenever necessary, to their strong cast prejudice. Native Christians, who might be imagined to be free from caste feelings, form but a very small part of the attendants at the Dispensary. We have never put our *In-patients* in large wards, but have, from the first, had them in separate rooms. If, at any time, our Hospital accommodations were not sufficient, we have allowed a portion of our patients to remain in the Satterams, within the town. Two years since, I built the detached houses, of which I send a plan, letting each have a yard of its own, and, in every way, quite distinct from the others. These have served a very good purpose and have seemed greatly to please the natives. The plan was adopted solely with reference to the peculiar sensitiveness of the high caste natives, in the matter of cooking and eating with those of a different caste, and it has been our wish and effort to make the Dispensary arrangements as comfortable and agreeable as possible, for the natives, as it is with them, almost exclusively, we have to do. In the Lying-In Hospital, which is now in course of erection, and which is built especially for native women, the six rooms, though each is thoroughly ventilated, will be quite separated, and reference will be had, in all the arrange-

ments of the building, to what we suppose to be the preference of the better class of native women.

Eleven years of constant intercourse with the natives have given us frequent opportunities of noticing their many peculiarities, their habits, dislikes &c., and in the Dispensary work, in dealing with the *out-patients* as well as the *In-patients*, our efforts have always been to yield to native prejudices, where no harm would come, in the treatment.

Then a great object we have in view, in our Dispensary work, is to weaken the hold of the worthless part of the Native doctors on the people. This we can only do by treating the patients, coming to us, with great kindness, by taking pains to disarm their prejudices, by showing them that we care more for their cure than their money, and, by any means possible, gaining their interest and heart. It is a great step, on the part of thousands, among the natives, to let go of their Native doctors, for even a day, and cross the threshold of a European Dispensary. But their village Native doctors do all they can to frighten the poor people away from us, appealing to their fears, on the ground of heathenish superstitions."

"On the 17th October I inspected the Dispensary attached to the Mission Station of Dindigul, both under the direct control of Rev. Dr. Chester. Here the system of treating sick in detached cottages is in full operation and this extends to parturient women, for whom a range of four rooms, each separated from the other, has been built. Annexed is a pen and ink sketch of the Dispensary detached cottages and Lying-in wards of the Institution. The four detached houses and Lying-in Hospital occupy a piece of land situated out-side the Mission compound. Here a well containing good water has already been excavated and will soon be finished. Within this area there is ample space for other six detached cottages. A large room in the Mission bungalow is appropriated wholly to the Dispensary. The northern veranda of the bungalow is also wholly given up to the patients. Connected with the Dispensary, by a covered passage, is a well constructed building, divided into three rooms, one, the central, having a sky light, thus forming an excellent operating room. Another of the

rooms contains the stock of medicines and the third is designed for the examination of special cases and for simple surgical operations. On the N. E. angle of the bungalow compound, and about 300 yards from the Dispensary, is a thatched building, enclosed by a wall, and divided into five separate rooms, also for the use of *In-patients*. Cleanliness, order and regularity characterized every part of this extremely well arranged Dispensary. *Water Supply*. Two wells, one within the Mission compound, the other within the Hospital square, external to it, afford a perennial and abundant supply of excellent water. *Conservancy*. This is under Municipal action and is all that could be desired. *Hospital baths*. Sufficient means for ablution exist for the sick. *Medicines and Surgical instruments* sufficient and well preserved. *Medical Subordinate*, none attached."

(Signed) W. JOHNSTON, M.D.,

Deputy Inspector General,

Indian Medical Department,

Southern District.

*Dindigul*  
*17. October 1871.*

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## REPORT FOR 1872.

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"The Mission establishment in Dindigul, exhibits, in its Dispensary, a very satisfactory illustration of the system of extending to "caste" sick the benefits of "*In Hospital treatment*."

No institution of the kind could be better ordered than is that on which I now proceed to report; the results having been found such as fully to justify the expectations, and realize the intentions of the originators of the design, viz., that of organizing a Hospital under such conditions, as would bring within the range of its operations, all classes of the Native community, and this, without any infringement on, or violation of caste or religious prejudices or principles, so opposite to the system, which hitherto has obtained in the Dispensaries in this Presidency, under Government support.

In my Inspection report, on this Institution, dated 17th October, last, I illustrated my descriptive statement by a pen and ink sketch of the buildings, in which it carries on its operations, and to this I beg to refer.

During the year that has elapsed, the only changes that have been effected, in the disposition of these buildings, are the erection of two additional Cottage Hospitals, a cooking range, a Lavatory and a wall enclosing the Hospital compound. Portions of this compound have been tastefully laid out in garden plots. An important addition is about to be made, almost immediately, in the erection of a building, in the Southern angle of the Hospital compound. The sub-divisions of this Hospital will be exhibited in the accurately executed ground plan, and the completion of this building will permit of the range of rooms shown in the last year's sketch, being wholly assigned to the use of a Lying-In Hospital, for which it is admirably fitted.

*Diets.* Most of the In-patients diet themselves. No diet scale has yet been decided on.

*Hospital servants &c.* Efficient and complete.

*Medicines &c.* An abundant supply of medicines is to be found in this Hospital, obtained partly from the Presidency Medical Stores and partly from Druggist establishments. Every precaution is taken for the preservation of these medicines and appliances.

*Hospital records &c.* All these are in good condition and kept up according to regulation.

*How supported.* By subscriptions and donations and partly by Government, in the issue of medicines and surgical instruments, and medical aid."

(Signed) As above.

DINDIGUL,  
24th October, 1872.

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## REPORT FOR 1873.

“The efforts of the Municipality of the town of Dindigul, in the direction of its sanitation, have, in no way flagged, during the year that has elapsed, since the Inspection Report was submitted, on the 24th October last. Notably this is to be seen in the foundation of new drains, in different parts of the town, and in the improvement of those already existing.

In the Inspection Report, alluded to, in the last paragraph, the system in which this Dispensary is conducted, and the buildings in which the work is carried on, have been somewhat fully detailed. Organized so as to bring within the sphere of its operation all classes of the community, irrespective of caste antagonism, its very able Medical missionary, the Rev. Dr. Chester, whose heart is so much in his work, fully deserves, and, indeed, commands the success he has already secured to the Institution. Uniting in his person the double character of Christian minister and Medical practitioner, his unremitting labor, in both those positions, had so

Dr. Johnston, though writing very kindly, errs a little, here. I went to America, after an absence of fifteen years, not because I was sick or expected to be, but to see my mother and family and friends and let them see me and hear from my own lips, something of the great work to be done for Christ, in India. E. C.

impaired his health, as to compel him to seek its restoration by a return to America. He has only recently returned with renewed health and energy, which he is determined to concentrate on this, his, to him, labor love. During his absence of only nine months, the interests of the Dispensary have been very ably and conscientiously supported by Hospital Assistant Vadacannu Pillai, who is deserving of much credit for the able manner in which his duties have been conducted.

The only additions, that have been made to the establishment, since the date of last report, consist in the erection of two detached Cottages, as Lying-in wards. Owing to the Rev. Dr. Chester's unavoidable absence, the construction of the building, necessary to carry out the increasing work of the Dispensary, has been postponed. The work will now, however, be pushed on, and the building will be raised on the plan appended to this report. It

would be difficult to exaggerate the great and wide extended good that has already rewarded Dr. Chester's unwearied efforts towards the alleviation of human suffering, in his populous district, and it is therefore not too much to say that he is deserving of every support and encouragement on the part of a Government, which has done so much as ours, towards the extension of Dispensaries, through the Presidency. When, therefore, Dr. Chester learned, almost immediately on his return to his Mission, that by the proceedings of the Dindigul Municipality and Local Fund Board, Dindigul Circle, the reduction to Rupees 750 had been resolved on, he, naturally, felt disappointment, although he is not made of that stuff to be discouraged, in his labor, by the resolution. Surely thus to curtail the resources of an Institution, whose working has hitherto been that of a model Dispensary, is, to say the least of it, injurious, and I therefore venture to express the hope that authority may be heard to say, "As you were."

On a reference to the Inspection Report, already noted, all the information called for under this heading will be found fully detailed, and, it is not, therefore, necessary to repeat here what was said there. Inspected on the present occasion, with much minuteness, there was nothing left to desire in the conduct of its economy and general arrangement for the welfare of the sick."

(Signed) As above.

DINDIGUL,

22nd October, 1873.

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## REPORT FOR 1874.

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"The Annual Inspection Reports of this Institution, for the last four years, submitted on the 22nd October 1873, 24th October 1872 and 17th October 1871, respectively, will be found to speak, each successive one, in terms of increasing commendation; and so it will be with the present. Not that proofs of this excellence are to be found in any superiority of the buildings, which make up the Hospital. It is on the system which obtains, whose

main object is to open to all castes, the lowest equally with the highest, its doors to all stricken with disease, a system whose excellence has been fully recognized by Government, as expressed in its orders which, as yet, have scarcely received the attention they were designed to commend, at least in the wide circle of the Southern District, Malabar and Canara. It is to its present superintendent, the Rev. Dr. Chester's unwearied efforts, that I am thus able to speak of what has been and still continues to be done, by a Dispensary, which has gained for it a widening celebrity, and this too, at times, in the face of opposition, powerful in itself, because emanating from authority. The structural arrangement of the different buildings, in which the work of the Hospital is conducted, remains as when last reported, no additions having been made to them, and the only change has been to give the detached caste-cottage Latrines, roofs. Attention must, however, be drawn to a recent addition, one as useful as novel. The want had long been felt of a Satteram or rest-house for the shelter of large numbers of sick, who, with their friends, resort to the Hospital, in large numbers, often from considerable distances. The ailments of many of the sick being of a trivial nature, are treated in this Satteram, while at the same time their friends, as well as those of the seriously sick in Hospital, find accommodation in it. This structure occupies a very eligible site, not far from the Hospital, and consists of a quadrangular range of buildings, looking into an inner court, and is capable of containing about 100 persons. Four cook-rooms suffice for the wants of the various castes of persons resorting to the Satteram.

A further addition is, however, greatly needed, and I am very desirous that attention should be drawn to this want, believing that were it supplied, a bar against the extending influence of this Hospital would be removed. In my last Inspection Report, it was stated that the foundation had been laid of a building, in the close proximity of the Hospital wards, in whose sub-divisions, accommodation would be provided for the work of the Surgery, the reception of daily sick and the stores. Since then nothing has been done, owing to the want of funds, and the hope is here expressed that Government may be moved to take the case into



consideration, the subject being one very worthy of such action. For were this building finished, ample space would be provided for "Indoor" sick, whose numbers are now limited from this want. Another not less useful work devolves on Dr. Chester, viz. the tuition of a "Medical Class" in which in his own words "a number of Christian young men are educated, whose members will be located at the various Stations, where there are resident Missionaries, to assist the Mission family and natives, residing in the neighbourhood, and ultimately, to secure in all the towns, where there are a large number of native sick, a competent and trained Medical Assistant. The course of tuition is well calculated for its object; and the young men now under-going it, evince considerable aptitude and skill, which they could scarcely do, were it less practical."

*Dindigul Decr 29. 1874. (Signed) do above.*

THROUGH REV. EDWARD CHESTER, M. D.

*For the Dindigul Dispensary, and Lying-in Hospital.*

	Rs.	A.	P.
Local Fund Board, Dindigul Circle ...	1,288	8	0
Dindigul Municipality ...	428	12	0
From Local Fund Board, Dindigul circle, and Dindigul Municipality, joint grant for European medicines and instruments ...	500	0	0
F. H. Nicholson, Esq. ...	100	0	0
V. H. Levinge, Esq. ...	50	0	0
J. F. Snaith, Esq. ...	50	0	0
J. Cammeron, Esq. ...	20	0	0
Capt. A. G. Hutchins ...	30	0	0
Mrs. J. W. Jackson ...	34	0	0
George S. Hickey, Esq. ...	20	0	0
Christian Vernacular Education Society ...	50	0	0
Mr. C. J. J. Antonio ...	15	0	0
Dindigul District Munsiff, Vakeels and Officers ...	84	0	0
Native friends ...	19	2	8
Dispensary Charity box ...	26	4	3
Sale of medicine asked for ...	1	15	3
Total Rs...	2,717	10	2

*For the Mission Dispensary, Madura.*

Madura Municipality ...	...	300	0	0
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the skin waterholder, which he was wont to use at every festival for sprinkling the path to the temple ; his clothes, worn on such occasions, his beads, bell, and paint for marking his forehead.

The congregation, in the village where this man lives, show an encouraging faith in prayer. When worms were eating their crops, and dry weather was stunting the growth of the same, they set apart a day of fasting and prayer, and faithfully observed it. God sent plentiful showers, that killed the worms and refreshed the fields. When cattle were dying in the villages around, the people did the same thing, and none of their cattle died."

In another Station, many who have been absent for years, have been struck from the roll of members of the congregations. This has been the occasion of considerable loss. But there have been additions, in different parts of the field ; here a family, there two or three, so that by God's help, we have thirty-seven more than last year. In regard to the members of the churches and congregations, facts show that they are increasing in activity and zeal for their Master. There are now a goodly number, who engage, more or less, in evangelistic work, and some feel the duty and privilege of aiding in making Christ known to their heathen neighbors. There are forty persons, besides the Catechists, engaged in this good work. I am expecting good results from the aid, which they give.

### VILLAGE SCHOOLS.

Passing now, to the general subject of *Village Schools*, we note remarks made, in regard to the work, in various parts of the Mission district. One writes, "that the Inspection of Government, and the introduction of a better class of teachers, have combined to increase the value of these schools, very much, within a few years."

Another writes, "that there are two of the village schools, in the Station, taught by school-mistresses. One of these receives no pay, from the Mission, but has got up the school, on her own account ; depending for her remuneration, upon the fees, paid by the scholars. Both these school-mistresses are intelligent, excellent women, and they exert much influence for good, in their villages."

Another writes, "I am happy to report considerable advancement, in our Educational work. This is indicated, first, by an increase of three, in the number of schools, and a gain of eighty-six, in the number of scholars. But the figures do not tell the whole story. The schools are taught by better teachers, most of them being educated men, trained for their work. There is now something like system, in the mode of instruction, and that this is appreciated, by the community, is shown by the fact that we have received in fees from the pupils in the village schools this year, more than five times the amount received last year.

Besides the village day schools, we have, in operation twelve *evening schools*, in which over 200 young men, who are obliged to work during the day, are pursuing a course of study."

"There are still, a few villages," writes another, "where we have Christian members of our congregations, but no schools. The aim, however, is to have a school, in every such village. The Catechists co-operate most heartily, in this thing, and readily teach a part of the day, when there is no teacher. The village schools are in an unsatisfactory state, and need improvement."

Another Station reports, "that while the total number of scholars, under instruction, is slightly less than last year, the work accomplished is more satisfactory. The night schools are continued, as last year, one new one having been commenced. A prominent heathen man, whose village is quite near to one where we have a village congregation and resident Catechist, has asked us to establish a school in his village, and superintend it, sending one of our own teachers. We have gladly done so, and he pays Rupees five a month, towards the expense of the school.

The leading Mahommedan men, who have charge of a school, in the town, exclusively for Mahommedan boys, in which the Hindustanee language is especially taught, have asked me to incorporate this school, in my English school, requesting, only, that Hindustanee be taught to the boys for two hours, every day, they providing a teacher for the purpose. I have quite willingly accepted the proposition.

The Native Pastor who has charge of one of the village churches in the Station, gives an average of three days every

week, to the work of a regular and systematic inspection of all the village schools of the Station. This has accomplished a great deal for these schools and promises even better results in the future. The balance of his salary, beyond that paid by his own church, is derived from the amount received from Government for grants on the 'Pay by results system.' "

Another writes :—"Encouraged by reports of night schools, in a neighboring Station, the helpers of this Station have recently started five night schools, each consisting of from three to twelve young men. Four of the day schools received Rs. 114-8 from the Government, as a Results grant. Two schools, for heathen girls, are maintained, and some of the parents and friends show a real desire to have their children learn."

Speaking of Girls' Schools, another report states "that six of the pupils of the Girls' Boarding School have been received to the church, during the year, and there has been at times, a very good state of religious feeling among them. On taking charge of the Station, I found it in a very flourishing state. There are two schools in the city, for Hindoo girls and one of them, Mrs. Thompson, the wife of a resident barrister, kindly superintends. This is a great assistance to my daughter."

Speaking of one of our Mission Station boarding schools, the report notes, "that the school was examined by the Deputy Inspector, in February, and a results grant of Rs. 148-12 was given by Government. The pupils, seemed happy, in good health, and interested in their duties. They have made unusual progress in singing."

Of another Station school it is said. "This school consists of eighteen boys, one of whom takes his food at home. They are between the ages of twelve and twenty, and with one exception, all learned to read before coming here. All cheerfully spend much of their leisure time at work, and are in good health. Rupees seventy-one were received from Government, as the result of an examination, in March last. Five are members of the church."

Of a Station school in another Station, it is reported "that it contains at the close of the year, 34 scholars. With one or two exceptions, their conduct has been good and their attention to



study commendable, though but few of them are especially bright boys. Seven or eight of them are members of the church. The older scholars have employed their leisure hours every week, in conversing with the people on religious subjects, and by this means, a very considerable spirit of enquiry has been excited among the people of the neighborhood, and I hope, real good has been done. I am not able, however, to report any very deep religious feeling among the scholars. It gives me pleasure to say that the teachers have been faithful, in the discharge of their duties."

One other report of this special work, is as follows:—"A very unpleasant feud, among the boys of the Station school, has been apparently removed, and good feeling established. Four of the boys are members of the church, and others shew a Christian spirit. Both boys and girls give liberally of their portion of rice, for the support of the Pastor."

### THEOLOGICAL SCHOOL.

Mr. Washburn, who has charge of the Theological School, and the general work, in the *Pasumalai Station* reports as follows:—

"As we arrived at Pasumalai from the U. S. A., on the 3rd of October, and report only up to the 15th of December of this year, I can hardly do more than state briefly what has been done by others, and note the present condition of the Station and schools.

The number of students in the Theological school is but ten; one having left by vote of mission in April, and one, irregularly in October. No new class has been received this year. Both the schools, and the work of the Station have been carried on under the oversight of Rev. J. Herrick, residing nine miles distant, at Tirumangalam. The fact that he has two large Stations in charge, besides that of Pasumalai, has prevented his giving any considerable attention to work going on here. But though coming here only occasionally, the missionary now in charge has had abundant opportunity to see that these occasional visits have been in every way of the greatest benefit to students, teachers and people; and he cannot refrain from expressing his gratitude for the sacrifice, Mr. Herrick has made to do it, as for a personal favor.

When two years ago, the missionary at Pasumalai was suddenly compelled by illness to return to America, three modes of dealing with the Station were suggested. First; that as the work was chiefly educational, the schools should be disbanded and the Station dismantled for the time being, Second; that some missionary of another Station should be transferred to Pasumalai. Or, third; that the girls in the Seminary should be transferred to Madura, the Station put under the supervision of adjacent missionaries and the school and Station work continued on a somewhat reduced scale. The last of these methods was decided upon; and no more change was made in the work carried on than the necessities of the case required.

The consequence of keeping up the Station has been, that when we returned, I was able to step directly into work without even an hour's delay. I found the plan laid down before leaving was being carried out. Every thing was ready for continued work, and the school had suffered as little as could be expected from the absence of a missionary.

As I before mentioned, the work at the Pasumalai Station is chiefly educational. The Theological School of the Mission is located here, also a school for women, the wives of the native assistants, and a day school of twenty scholars. There is also a small Station district, comprising thirty-two villages. Beside the congregation at the centre there is another at Sikkandamalai. A printing press is located here. A small newspaper is issued, twice a month, and occasional tracts and other publications are printed. Rev. S. Mathuranayagam, educated in Medicine under Dr. Chester and Dr. Paterson of Madras, keeps open a dispensary for the neighboring sick, at which about eighty are treated monthly. Three teachers are employed in the schools and a school-mistress. The senior teacher, Rev. A. Barnes, is also Pastor of the church and congregation.

The missionary was absent from his Station a little over 26 months. In that time, a class of seven students completed their course of studies and were returned to Mission work, and a class of four was received in place of those dismissed. The report of the examination committee in April last, appears to mention favor-

ably the progress in studies, during the year. And after an examination at the end of this year the missionaries present were inclined to think quite favorably of the amount of school work done by both students and teachers in the Theological School, and of the faithful attentions of the master of the women's school.

But the object of sending our Catechists and their families for instruction and a residence of two or three years, at this institution, is something more than their literary and theological training. Christian character is more needed than scientific knowledge. And it is for the development of Christian character and the formation of professional habits, such as most befit an earnest Christian laborer, and his family, and the fuller comprehension and realization of the spirit of the gospel, as the guiding spirit of their lives, that they have been called from their fields of work to a life of study.

As the scale of work in the Theological School was reduced two years ago, it is expected that with the opening of the next school year the number of students will be considerably increased and material changes made in the modes of work.

The School for Women, at its April examination by the Gov. Deputy School Inspector, received Rs. 38-6; under the circumstances, indicative of fair results. The day school at the same time, received Rs. 50. Each of these schools is now prepared for another examination.

A Vernacular Newspaper, the only distinctively Christian Tamil Newspaper on the Continent, has reached its 5th volume. About two-thirds the issue goes into Christian families, the remaining one-third into the hands of heathen. It is published at the low rate of half a Rupee a year, and is so within the reach of all but the very poorest of our people. From almost the first it has paid its own way in printing and paper. Mr. Colton, of the Theological School, has brought out an enlarged edition of his Description of the Madura District pp. 190. Four tracts, one a compilation by Dr. Tracy, pp. 4, two stories for women by Miss Taylor, pp. 24 each, and two hospital hand-bills pp. 2, have been issued.

Our circulation of leaflets by gift, and tracts and books by sale



is an increasingly hopeful feature of our work. And if the amount realized by sales, this year, is small, it is partly, because there have been fewer to engage in selling them. The Station is very favorably situated for this work; the monthly and annual feasts at Sikkandamalai affording the best of opportunity. Within the past few years tracts and hand-bills have been greatly improved; and I find on returning that they are much more read than they were four or five years ago. I have occasionally met five or six men in succession, along the road, busily reading the hand-bills they have received.

We have had some success in following up books and tracts sold. At one of the monthly feasts a man bought a gospel; a friend found it in his house, and was so much interested in it that he took it away; the man not willing to be without it, came the next feast to procure another. Two or three Devotees have bought, and returned to buy again, and on conversing with one of them we found that he was reading our books with very much interest, and recommending them to others. In a few cases we have found sometime afterwards purchasers carrying the books with them well worn.

Under the circumstances it seems to us a great mistake and a misfortune that the American Tract Society should have withdrawn for the past two years the usual grant for tracts. We have a Tract Society here at Pasumalai, and we contribute what we are able. But it is impossible for us, a church of 50 members, to provide bread for this great multitude."

Miss Sisson sends some interesting facts, in regard to her work among the heathen Christian women in Madura.

"I note," she says, "a few facts in regard to work among Hindoo women. My Bible women, whose work is twofold, that of reading the Bible from house to house, and teaching the heathen women who attempt to learn to read, speak of encouragement in their work, in four particulars.

The circle of houses in which they read the Bible is gradually widening. There are more women desirous of learning to read. Those who study take up the Bible lessons with more interest

than formerly. And they are more willing to pay for the instruction they receive.

We have a custom of receiving a monthly fee from our pupils, varying from two to eight annas a month, as they advance in study. This rule is not rigorously enforced, as some will not study unless the teaching is free. Yet, wherever they do give fees, they are more regular in study. The receipts of the last four months have been something over sixteen Rupees; quite in advance upon previous returns from the same length of time, and gratifying, as indicating their growing interest.

It is a fact that our Bible women command the respect of the women among whom they work, as I know, from personal observation. The uneducated Hindoo women are impressed with their mental superiority, and, in some cases, I believe, with their piety. When they first visit the house of a high caste person, the women are afraid of their touch. But they soon forget all that, and receive them with much freedom. I was surprised, some time ago, by a message from one of my pupils who was sick, asking the loan of the Bible woman's blanket, and some warm woollen clothing, "a woman, who a few months ago, would on no account, had my cloth touch her," the teacher said.

It has interested me, also, to notice how the women learn to look upon their teachers as their friends, and in times of trouble, fly to them for advice and ask their prayers. I could mention several such instances, did the nature of our work permit.

Two interesting facts have come to my notice, in regard to Christian work of Native church members, during the year, for which they receive no remuneration from the Mission. A Christian woman, whose health is delicate and who is otherwise hindered from active outside work for Christ, proposed to have two heathen women taught in her house, she calling the Bible woman and paying the fees. She then established in her own house, a prayer meeting for these and such other heathen women as would come in. Her heart seems very much in this work, and if no one else is getting the benefit she seems evidently blessed in her effort.

The second is that of an old woman, without book-learning, who seems to have been taught of the Lord and to be very happy

in the knowledge of Him. Quite skillful in the administration of native remedies, the sick among her neighbors, both Christian and heathen, come to her and she administers medicine to them, refusing any compensation. Nor will she give any medicine, without first praying with or for the patient, and if a heathen, telling them of the sin-sickness of their souls and the one Great Physician. Her tender, sympathetic manner, and the eagerness with which she looks for ways of doing a kindness to those about her, "for her Master's sake," as she says, coupling all with loving testimony for Him, seem greatly to have impressed the heathen about her. Both Hindoos and Christians have great faith in her prayers, and speak of her as a very devout woman."

From one other Station a fact is reported in regard to Christian work among the women of our congregations. "Prayer meetings are held, by the wives of the Pastors and some of the Catechists, with the Christian women. The wife of one of the Pastors, in this Station, and also the wife of one of the Catechists, go with their husbands to the villages, and talk to the heathen, as well as hold meetings with the Christian women."

In one other Station, "a weekly meeting with thirty or more heathen women, has been sustained, by a few of the Christian women, for now, the third year; and the attendance does not seem to diminish. In this same town, there is a Hindoo Girls' school, with an average attendance of fifty-three girls, eleven or more being Brahmins. The girls are very fond of coming to school and are improving in all their studies. The teachers, with the lady at the Station, hold a Bible class with these girls every Sabbath, after the Tamil service, and oftentimes a half dozen or more of the mothers or older sisters of the girls are there, and sit down and listen to all that is being told the children out of the Bible.

The school-house, where this school is held, is at the very beginning of a Brahmin street, near a large tank, where many high caste women come for water to carry back to their houses. Often some of these stop in at the school, and talk with the teacher or hear the girls read; or if it is the hour when the missionary lady is at the school, question her about the sewing or other work, the girls are doing.

Not a few very intelligent Brahmin women make stated visits to the school, and some of them take articles home with them, to sew. The amount of the Results grant, Rs. 136-12, for this year's examination, is not so large as it would be, if more of the girls went up for the Third and Fourth standard. But this it is not worth while for them to do; first because the girls, by the custom of the country, are not allowed to remain long enough at the school to pursue a very advanced course of study, and second, because it is deemed far more important to teach morality, good manners, and the Bible, than tables of Long Measure, Apothecaries weight, and Troy weight or Reduction and Proportion.

Many of the girls, after they have left the school, and even after they have married, keep up the warmest interest in the teachers of the school and the missionary lady, and welcome, even with tears of joy, her visits at their houses. With hardly an exception those who have learned to read, while attending the school, have a copy of the Testament in their houses, and are in the habit of frequently reading it."

### BENEVOLENCE.

In regard to *Benevolence and self support*, aside from the facts to be gathered from the table of statistics, several of the missionaries have alluded in their Station reports to the growth of this among Native Christians.

"In the Station of Maudapasalai, that there is a smaller total amount this year than last, is doubtless owing chiefly to causes already mentioned, scarcity of food and the prevalence of disease, in parts of that district. A larger sum, by nearly Rs. 30, has been given toward the support of the three Pastors than was given last year."

Of another Station it is remarked "that nearly Rs. 100 more have been contributed by the native Christians than were given last year. The Pastor has received from the people thirty rupees more than last year: the sum given for ten months of the year, being twelve rupees a month, and his pay seventeen rupees. One congregation has expended a little more than ninety rupees on its church building, school house and catechist's house,



and also has given a rupee a month, towards its Catechist's pay. Another congregation has kept its church in good repair for several years, without expense to the Mission, and has given during the year, Rs. 15-8, towards the support of its Catechist and school-teacher.

These two congregations, however, as well as all the rest, give much less than they might and less than they promise to give hereafter.

The following incident shows light upon the question of ability. As a poor widow, to whom I had recently given assistance in the purchase of a cloth, asked me to help repair her house, I put this question to her. "How much do you spend each day, for tobacco, betel, &c." Two pies," was the ready reply. This, you know, would amount to five annas a month, or Rs.  $3\frac{3}{4}$  a year. Now if the adult members of our churches and congregations were to pay half this sum, towards the support of the gospel, the children giving nothing, the sum would amount to more than double the whole sum reported last year.

It seems plain, therefore, that by using economy and avoiding needless expense, the Native Christians might give vastly more than at present. I am aware that this is true of Christians, all over the world. But should Christians anywhere, after due instruction, expect to receive pecuniary aid, while neglecting to use economy or to avoid useless expenditure?"

Another Station reports "that facts go to show that the people are advancing in their benevolent contributions. It is true that the aggregate of gifts is not so great as last year, but the effort, at that time to raise money for one church, in particular, induced the members of that church, to make an unusual effort.

There has been progress in benevolence; but the people need line upon line, in this matter. Our system of collections needs some modification."

From another Station we hear "that last year, there were more special calls, such as the repair of the Station church, and giving to the Madras societies, than have occurred this year; hence the sum of charities is not so large as last year. Still I think there is not less of the spirit of benevolence."



Of another Station the missionary reports "that he does not feel at all satisfied with the total contributed, by our Native Christians, during the year. Individual instances have occurred, where fully one tenth of the donor's income has been given to the Lord. But the gifts of many church-members have been far below this; and we need to keep the subject of giving, steadily before our churches. In this matter, it will not do to fall behind, for even a part of a year. The *privilege* of giving must be made as much of, as the *duty*."

"Particulars of contributions, self-support, &c.," writes another, "are as follows. Rs. 468 have been given toward the support of Pastors, paying three fifths of their entire salary. Besides this Rs. 387 was contributed for other purposes, which, though a not much larger sum, in the aggregate, than was given last year, is considerably larger than was given for Pastors' support.

One Native, besides giving Rs. 35, towards the support of his Pastor, built, at his own expense, a school-house and a house for the teacher's family, which must have cost not less than Rs. 50.

Another writes. "The spirit of true benevolence does not appear very distinctly. The spirit of dependence upon the Mission shows itself in all kinds of requests for help to churches, schools, houses and individuals."

Putting all these facts together, while we have reason to thank God for the progress he has permitted us to see, as a Mission, the past twenty, or ten, or even five years, in the matter of giving to the Lord, on the part of our church-members, yet, it will not do for us to rest satisfied with present progress. We have yet to use wise arguments and earnest efforts to convince our Native Christians that "it is more blessed to give than to receive."

Our report upon the special forms of Mission work, already noted, is so extended, that we must refer all, who are particularly interested in the work of the Itineracy, and the sale of Scripture portions, tracts and religious books, to the table of statistics, under these heads. The reports of the Pastors, which will also be given, at the close of this report, touch upon both of these points.

## MEDICAL MISSION WORK.

Dr. Chester reports as follows :—

I regret that in place of the two usual Medical reports, events have rendered it necessary for me to report the whole Medical work of the Mission for the year. Dr. Palmer was compelled, on account of continued ill-health, to leave for America, with his family, in the month of May.

The visit to Madura, of a day each week, which I have made, with few exceptions, since the 28th of May; the general superintendence of the Madura Dispensary; and such a supervision of the Branch Dispensaries, at several of the Stations, and care of the general health of the Mission families, as has been possible with my regular Station work, is a poor substitute for a Mission physician, residing permanently at Madura. This, the increasing and most interesting Medical Mission work in our District, imperatively demands.

Mr. R. B. Cranc, a Medical Catechist, who studied for some years in Dr. Paterson's Mission Medical Institution, at Madras, and has been connected with the Madura Dispensary, for a number of years, under Dr. Palmer's supervision, continues in charge of this Dispensary, with the assistance of two young men trained by Dr. Palmer.

There has been a total of 11,507 patients, of which number 6,454 were new cases, or those coming for the first time. We gratefully acknowledge the receipt of Rs. 300, from the Madura Municipality, as a grant towards the general expenses of the Dispensary. This has been a welcome and most acceptable gift, and we trust the Municipality will be willing to continue it the coming year, as our Dispensary serves the purpose of a Branch Dispensary, for that part of the city. Many of the natives and others residing in the south eastern part of the city, come to it regularly, and find it as great a convenience to them as they have for the past twenty years and more. It will be our aim to keep up the Dispensary in as efficient a state as possible. Until Dr. Palmer's return, I expect to come in to Madura, as usual, every Tuesday, and give the day to Dispensary work.

There has been a Branch Dispensary commenced at Pasumalai,

under the charge of Rev. S. Mathuranayagam, a fellow student with Mr. Crane, at Dr. Paterson's Institution in Madras; one at Tirumangalam, under the charge of Medical Catechist A. David, who was in Dr. Palmer's Medical class and also for two years at the Dindigul Dispensary; at Periakulam under the charge of Medical Catechist George Rowland, a member of Dr. Palmer's Medical class; and at Battlagundu, under the care of a young man, a teacher in the Station school, who has spent a number of his vacations in work in the Dindigul Dispensary. As all of these have been in regular operation for a less period than one year, the aggregate of the monthly returns regularly sent to me will not be given. Medical work has also been carried on at Tirupuvanam and Dr. Tracy writes:—"I have no Dresser here and what is done, I can only do myself, in a small way. And yet I am often able to relieve distress and thus gain some influence in favor of the gospel. I have not kept a register of cases, but they have, I think, amounted to about 750, not less than that, 'during the year.'" As our Board have permitted us to go on with the Medical class another year, it will not be long before we can provide Dr. Tracy with a Medical Catechist for Tirupuvanam, and one for each of the Station centres, now without one. And we will endeavor to have these Branch Dispensaries more and more efficient.

The Mission, in giving me Medical charge, after Dr. Palmer left for America, allowed me to make use of the grant, which our Board had provided, for a Medical class. This grant, being but a small one, made it necessary to receive but a small number to the class, and I have endeavored to use the greatest care in the selection of candidates, among many who applied for admission. The class has been carried on, in Dindigul, in connection with the Dindigul Dispensary, for reasons which will be obvious to all.

I have now a class of ten young men, including four of the Dispensary compounders and assistants. They are in two divisions; and while the members of one division are taking notes, or reciting, the members of the other are working in the Dispensary. On Wednesdays and Saturdays, when we have our field days in the Dispensary, and have a larger number of cases from the villages, at times amounting to 130 in a single day, both divisions are em-

ployed in assisting me in prescribing, compounding and dispensing. On these days, I have special opportunity for clinical instruction. I am now giving the class notes in Anatomy and the Practise of Medicine. My Head Assistant, Mr. R. P. Vethakunnu, has the class for two hours, four days in the week, and I spend four hours each week with them, in addition to the special times of clinical instruction. Besides daily practice in the compounding room, the students have, also, certain duties, each day, in connection with the care of the in-patients in the Hospital. Three lads, all church-members, are studying in my English school, with special reference to improvement in English, in order to enter this Medical class. The six young men, from the Mission, now connected with the Medical class, are all of them church-members, and some of them graduates of our Mission Seminary.

In the Dindigul Dispensary, there has been a total of 16,932 patients, of which number 8,021 were new cases, or those coming for the first time. Patients have come from 687 different villages, and these varying in distance from one to 100 miles and more.

Of the 8,021 new cases, 3,532 were medical; 3,621 were surgical; 627 both Medical and Surgical; and 231 cases of Vaccination. Of these, 120 were Europeans; 98 East Indians; 2,026 Native Christians; 818 Mahomedans, and 4,959 Hindoos. There have been 139 in-patients. A total of Rs. 2,217-10-2 has been received for the support of the Dispensary and Lying-in-Hospital. Of this sum Rs. 26-4-3 were received in the Dispensary, in the Charity box, and gifts of patients, Rs. 1-15-3, from the sale of special medicines, asked for by patients, Rs. 428-12, from the Dindigul Municipality, Rs. 1,288-8, from the Local Fund Board, Dindigul circle, a joint grant from these two of Rs. 500, for European medicines and instruments and Rs. 472-2-8, from kind friends among the civilians and Native residents. The Munsiff and Vakeels and officers, in the District Munsiff's Court, here in Dindigul, have continued, as for three years past, their monthly donation to the Dispensary.

\*For all these kind donations I desire to record my sincere gratitude. I desire, also, to render thanks to Almighty God, for relieving me, by the very kind assistance of Government, of almost



all anxiety, in regard to the entire support of the Dispensary. I still feel most grateful to Government, for so kindly sanctioning these measures, and permitting me to retain the usual grants another year.

The two Native Christian women, with Government diplomas to practise as trained midwives, one of whom has charge of the Lying in Hospital, and the other, who is working in the villages, have together, had a total of 89 cases.

At his annual inspection of the Dindigul Dispensary, this year, the Deputy Surgeon-General spoke in very kind praise of the entire work of the Dispensary. Extracts from this and his previous reports will be found in the Appendix. He was highly pleased with our new Hospital Satteram, or rest house. This has been built at an expense of about Rs. 1,400. It is built on a plan to suit the natives, and with special reference to their preferences, while care has been taken to have it well lighted and ventilated and easily kept clean. There are four separate kitchens or cooking places and room for 75 or more occupants. There is also safe accommodation for ten bandies and their bullocks. The object of this Hospital Satteram is to afford temporary accommodation for patients and their friends, coming from distant villages to the Dispensary, for whom we could not spare one of our small detached houses, but who may need to remain in Dindigul over one or more Dispensary days. The natives, who have already occupied it, express much satisfaction with it, and it bids fair to be as popular with all classes of the natives as our detached houses.

The present grant, sanctioned by Government, enables me to retain the services of First Class Hospital Assistant Mr. R. P. Vathakunnu, who has been so long connected with the Dispensary. His services, in connection with the Medical Class, have already been referred to, and he has in every part of the Dispensary work, rendered faithful and efficient service, affording me much satisfaction. He is also an active member of our Dindigul church, taking a kind and liberal interest in all its work. And while all the Dispensary assistants have met my warm approval, for their faithful and energetic work, I make special mention of Medical Catechist G. S. Thungam, a graduate of our Mission Seminary,



who not only takes a regular and efficient share in general Dispensary work, but takes his turn in preaching every other Sabbath, and in conducting various religious services through the week, as well as keeping the records of the Dindigul church. He has thus for years been of the greatest service to me. I am the more glad of the opportunity of alluding to his valuable services, as it is a proof that the study and practise of medicine, by our more intelligent English speaking Catechists, does not hinder them from giving the most efficient assistance, to the missionary at the Station centres in the general work of a Station Catechist. The brother of Mr. Thungam, Rev. S. Mathuranayagam, at Pasumalai, to whose work two references are made in this report, is another instance in point.

Old Gnanamuttu Colporteur, now 74 years of age, is a permanent fixture in the Dindigul Dispensary, and seems to be renewing his youth in his cheerful activity. On our regular Dispensary days, he chooses his own passage of Scripture to read to the assembled patients, from some portion of which he gives them an original and very good address, which he has evidently elaborated, at his bazaar in the market, on the other days of the week. And I have noticed, for months past, that he does not close an address without telling the patients, with tears, which almost choke his utterance, that he never kneels in prayer, either morning or evening, without praying that the only true God might take away the blindness from their eyes, and the gross darkness from their minds and lead them to the blessed Saviour.

Then when his preaching is over, he spreads his Scripture portions, tracts and Christian reading books out on a table, and remaining untill all the patients are attended to, he keeps up a continual talk with men, women and school children, some of whom are always about his table. He has sold this year 356 Scripture portions and more than 400 of the Tamil first books, published by the Christian Vernacular Education Society, in the Dispensary and his bazaar, at the market.

We were never able to take so promising and hopeful a view of the Medical Mission work, in our Mission district, as at this time, and we thank God and take courage. We have never had the

first doubt of its immense value to our Mission work in general, but the fruit seemed never before to be so likely to ripen and give its blessing."

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### CHRISTIAN VERNACULAR EDUCATION SOCIETY'S TRAINING INSTITUTION DINDIGUL.

Rev. J. Rendall, visitor of the Madura Mission, to this Institution, reports: "Seventen pupils, connected with the Madura Mission, have studied in this Institution, during the year, 1874. Four of these, out of a class of eleven pupils, were sent up for examination, for the 5th grade. They were all successful, showing that the instruction imparted had been thorough, and the training effective. The Mission has every reason to be satisfied with the result. The young men passing this examination are capable of teaching up to the fourth standard for results, as required by Government. The school was examined by the Inspector for the southern division, in December, and the report was very satisfactory. In the absence of the Principal W. Yorke, Esq., the Institution has been ably conducted by the Head Master; and as Mr. Yorke is expected to return, in the year 1875, we may hope that a still greater degree of prosperity will attend it.

There has been good advance in the study of the Bible, and, as a general thing, the pupils have been correct in their deportment and attentive to their duties.

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### MADURA WIDOW'S AID SOCIETY.

Mr. J. Colton, Acting Secretary of this Society, reports as follows:—"This association, which was organized in September, 1864, for the benefit of the Protestant Christians residing in the district, has, at present, 157 actual members, most of whom are the helpers connected with the American Madura Mission. At present, three widows receive monthly pensions from the society. It is a matter of special gratitude, that the society is in a prosperous state. Its funds amounted to Rs. 10,373-15-9, at the end of this year, of which sum above Rs. 9,000 have been invested in United States Bonds, through the medium of the American

Madura Mission. No society of this description could exist, in this or any heathen land, had it not been for the light of the blessed Gospel, which has enlightened us."

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### THE MADURA MISSION NATIVE EVANGELICAL SOCIETY.

Rev. A. Barnes, Secretary, sends the following statement:—"This society began about 21 years ago, and has been The Home Missionary Society of the native churches, connected with the Madura Mission. Its only object is "to render pecuniary aid to congregations, in the support of their Pastors, whom they are at present unable of themselves to support, without assistance." The idea of self-support, which originated with its very existence, has been, these twenty-one years, drilling the native Christians in the habit of *giving* more or less systematically, for the Lord. Great progress has been made in this, and there are numerous churches with Pastors ordained over them, who are supported without aid from the Mission, partly by the churches themselves and partly by the Society.

But the Society, which has been prosperous for twenty years, is this year, encumbered with a heavy debt, amounting to about Rs. 800, which, for its strength, is too great a burden to bear alone. I believe the Christians, in this District, have given well. I know there are friends, here and elsewhere, who would cheerfully render help, if they should be made acquainted with the present wants of the Society. Their pecuniary assistance as well as their kind wishes and prayers are humbly solicited in its behalf, so that it may be freed from its present indebtedness, and carry on the good work, in which it has been so long and successfully engaged."

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It has been very gratifying, in reading over the reports from various Stations, to note how kindly, and with what real appreciation of their great worth, the labor of many of the Pastors and Catechists have been alluded to. But our report is already too much extended to allow for extracts from these.

In regard to the state of feeling, among the heathen, in our

District, one extract will give the impression which has been conveyed by almost all, who have alluded to this point. "It is the universal testimony of the Native Helpers that the heathen are more kind and respectful than in former years, and this accords with my own experience." And in direct connection with this the same writer remarks, "The great want now, second to the want of the influence of the Spirit, and a want which I think must be met before the influences of the Spirit can be expected, in great measure, is faithful labor by faithful men, accompanied by the consistent example of people calling themselves Christians.

The sale of Scripture portions, tracts and Christian school books has not diminished, and leaflets only, or single sheet tracts, have been distributed gratuitously.

Advantage has been taken of the work of the Itineracy and seasons of large heathen festivals, to press this important work.

One report notes that two persons, in the Station referred to have become interested by reading our Scriptures and tracts. One is a Mahommedan, but seems to be intellectually convinced of the truth of Christianity. The other, a young man of the Vellala caste, has come out from heathenism and has joined one of our congregations. Another writes, "Of the three young men received to the church, one said, when examined for church-membership, that he was impressed by the good advice of an old Catechist, and helped by James' Anxious Inquirer, called in Tamil, Attuma Visáram.

To the question proposed, whether it would be advisable to make any changes in our plan of Mission work one answer only was given. But this will undoubtedly be concurred in by all and its petition responded to from every Station. "I have no changes, in our plans of Mission work to recommend. What we need is not more or different machinery, but more spiritual power, which may the Lord, in His mercy, speedily grant."

We close our report with noting the few changes, which have occurred, in our Mission circle. Two new little workers have appeared in the field, each the grand-child of an India missionary. Mr. and Mrs. John S. Chandler have been given a daughter, and Mr. and Mrs. Wm. S. Howland, a son. We are ready to find the



same places for them, here in the Madura Mission, which we have for their parents. We have already alluded to the sad circumstances necessitating the return to America of Dr. Palmer and his family. In August, Mr. and Mrs. J. E. Chandler left us for a visit to America on furlough. They were accompanied by their daughter, Miss Jennie Chandler and their youngest son, Edward. Mr. and Mrs. Herrick also sent with them, their son David, their last child, remaining in India.

To help make up for the sorrow of parting, even for a time, from these fellow-laborers, we have had the joy of welcoming Mr. and Mrs. Washburn and Mr. and Mrs. Capron, whom the Lord has kindly preserved, in their absence, and granted a speedy and pleasant voyage. Very many times has our Heavenly Father thus preserved the members of our Mission, and their families, midst the many dangers of the long journey. To Him be all the praise for this, and for His kind care of our families and of the families of our native helpers, during another year. And may His presence be with us, and our native helpers, as we enter upon the labors of another year, and rest upon us all, abundantly, to its very close.

#### LOCATION OF MISSIONARIES.

BATTALAGUNDU .....	Rev. J. S. Chandler, and Mrs. J. E. Chandler, (1873.)
DINDIGUL .....	Rev. Edward Chester, M.D., and Mrs. S. Chester, (1859.)
MADURA .....	Rev. J. Rendall, (1846.) Miss Mary Rendall, (1870.) Miss E. Sisson, (1872.)
MANAMADURA.....	Rev. W. B. Capron, and Mrs. S. H. Capron, (1857.)
MANDAPASALAI .....	Rev. W. S. Howland, and Mrs. M. L. Howland, (1873.) Mrs. M. S. Taylor, (1844.) Miss M. S. Taylor, (1868.)
MELUR.....	Rev. T. S. Burnell, and Mrs. M. S. Burnell, (1855.)



PASUMALAI .....	Rev. G. T. Washburn, and Mrs. E. C. Washburn, (1860.)
PERIAKULAM .....	Rev. J. T. Noyes, (1853.)
PULNEY .....	In charge of Rev. Edward Chester, M.D.
TIRUMANGALAM .....	Rev. J. Herrick, and Mrs. E. C. Herrick, (1846.)
TIRUPUVANAM .....	Rev. Wm. Tracy, D.D., and Mrs. E. F. Tracy, (1837.)
IN AMERICA.....	Rev. J. E. Chandler, and Mrs. C. M. Chandler, (1847.)
	H. K. Palmer, M.D., and Mrs. F. Palmer, (1869.)
	Mrs. E. S. Noyes, (1853.)

#### EXTRACT FROM THE REPORTS OF NATIVE PASTORS.

Rev. A. G. Rowland, Pastor of the *Madura West Church* makes the following statement:—

“During the year 1874, five from the Romanists, three from the heathen, and four from Christian families have been admitted to the church on profession of faith.

One individual in particular deserves special notice. He had previously been a devout Catholic, taking a conspicuous part in acting plays, and in other respects distinguishing himself as a leader. On his admission, with his wife and five children, he made a statement of his religious experience, showing how unsatisfactory his former life had been, and how he found consolation in accepting the truth as it is in Jesus, and in casting in his lot with the people of God. This conversion created great excitement among his relatives, but I trust that others will be led to follow his example.

The church-members have conducted themselves very consistently, during the year. They are working for the conversion of their neighbors, going sometimes to the surrounding villages to preach the Gospel.

In order to lead the members to feel a greater interest in the religious services of the church, two changes have been introduced.

First, they are allowed to conduct the Wednesday evening meeting in turn, when opportunity is afforded to all who are inclined, to address the congregation. Second, the weekly meeting for women is conducted by Miss Sisson. These changes have been decidedly for the better.

Rupees 298 have been contributed, during the year, and there has been such advance in self-support that the church will only ask six Rs. a month, for its Pastor, in 1875.

In conclusion I beg to thank all the friends, who have contributed so liberally toward completing the church in which we are now permitted to worship God. It is a great blessing to us and we thank God for it. Let me also request the prayers of all the faithful that God may be pleased to bless this church and its Pastor by the rich gift of His Holy Spirit."

Rev. J. Cornelious, Pastor of the *Madura East Church* writes as follows:—

"Of 278 members, in my congregation, 93 are communicants.

The Sunday collections and other contributions for benevolence have amounted to Rs. 96-3-5. Of this amount, Rs. 67 have been given to the Native Evangelical Society. I am happy to observe, that the people are now getting into the habit of giving rather than receiving. They more and more appreciate their Christian privileges, and contribute more cheerfully and gratefully to sustain their church, as well as to give the Gospel to their heathen countrymen.

A morning and an afternoon service, on the Lord's day, and a service on Tuesday and Friday nights, in the church, have been conducted as usual. Three services are also held on Tuesday evening, in neighboring places. Besides these services seven prayer meetings have been regularly conducted, every week, in seven suburbs of Madura, where the members of the congregation reside, who also take part in the meetings, much to the help of the Pastor. Open air preaching has been carried on by some members of my congregation, on Sunday evenings. The Women's prayer meeting has been held as usual, on Wednesday afternoon, and has been conducted by Miss Sisson.

Almost every day, in my Pastoral visits, I have opportunity to preach Christ, sometimes to a few individuals and sometimes to crowds. In these visits 1,300 tracts have been distributed, and books and papers have been sold, amounting to about Rs. 40.

God grant that the members of my congregation, feeble and imperfect as they are, may be enabled to become shining lights and to put forth increased efforts to build up the church of which they are members."

Rev. S. Isaac, Pastor of the *Kambam church*, in the Periakulam Station, sends the following report:—

"In reviewing my work, for the past year, I will mention first the erection of the Kambam church edifice. It is more than a year since we commenced it, and to our continual thanksgiving it is nearly completed. It was dedicated on the 10th of December, to the great joy of the people, who most heartily praised the Lord for the accomplishment of this object, which they have so long desired and prayed for.

At the beginning of the year, I was much tried by the un-Christian conduct of a few of the older members, who, priding themselves upon being prominent ones in the church, were examples of all kinds of evil, and were continually creating disturbance and trouble among ourselves and hindering me in my work.

But thank God, every thing is going on very quietly since these disturbers of the peace were expelled from the church and congregation.

The total abstinence league is very strictly kept; and Sabbath-breaking, abusive language, quarrelling, and many other evil customs have greatly diminished.

Besides the regular Sabbath services, daily prayer meetings in the morning and evening, the Sunday school and the weekly gathering of the women to bring their charity collection by hand-fuls, have been regularly attended. Night street-meetings have also been conducted for the benefit and instruction of the people, who could not attend the daily meetings in the church.

Psalms and Scripture verses, hymns and lyrics have been taught, so that some of the women can repeat, continuously, more

than 200 verses. I should not omit to state that my wife is a great help to me, in my work.

The Lord's Supper has been administered four times, during the year. Eleven persons have been admitted to the church, on profession of their faith. Fourteen children have been baptized and eleven marriages solemnized. Sixty-seven new members from the heathen have embraced Christianity and joined our congregations. One new congregation has been formed.

I labor among nine villages connected with my church and inspect six schools, containing 135 children. Besides my daily labor among the congregations and the heathen, I have engaged fifteen days in tent preaching, and have visited the Travancore hills, where I spent eight days and preached to the coolies on the coffee plantations. The heathen show good will and give good attention when we speak of Christianity, and I am much encouraged in my work.

On account of the great scarcity of the past year, our people did not contribute to charitable objects as much as they desired, and as we expected. Still they have from their poverty, given Rs. 246-3-9, for my support and other purposes."

Rev. G. Vathanaiagum, Pastor of *the church at Mallánkinaru*, the Tirumangalam Station sends his report as follows:—

"I came to Mallánkinaru, as Catechist, in March 1859, and in 1863 was called by the Christians here to become their Pastor. It is nearly sixteen years since I commenced my labors here. Let the Lord be praised, who has during all this time strengthened me and blessed my labors.

It has from the first, been the earnest effort of myself and wife, to lead the members of the church and congregation, male and female, the younger members especially, to learn to read the Bible and to increase in knowledge of the Holy Scriptures. By our efforts, the wives of some of the Catechists, in this vicinity, and of several members of the congregation, have learned to read, without attending school.

The number of women who have learned to read, during this time, is twenty-two and of men thirty. During the last ten years

the school here has been supported independently of the Mission; and for a few years past, three schools have been supported, by the aid of Government, one for children, one for young men and one for women. The women, like the others have been taught reading and arithmetic and have also learned to sew. It is common here for women, as well as men, to read without fear or shame.

Two heathen women are learning with their neighbor Christians; and the women, as well as the children, have been examined in their studies by Government Inspectors of schools.

The attendance at present, is as follows. Children of both sexes, twenty-two; young men, twelve; women, twenty-seven. Four have been received by profession, this year, and seventeen children have been baptized. The average Sabbath attendance in Mallákinaru is 125. Adults and children attend Sabbath school, and a weekly prayer meeting is held. Thirty-five women are accustomed to give daily a handful of the grain allowed for family use. Rs. 12 have been given, each month, toward the support of the Pastor. The total given for this and other objects, during the year, amounts to Rs. 158-13-6."

Rev. M. Eames of *the church at West Karasakulam*, in the Mandapasalai Station, writes as follows:—

"In commencing this report I would praise the Lord for His many mercies. Though there have been some discouraging things, in the church, there has been more cause for joy, in the encouragements we have been permitted to see.

A former member of this congregation, now living in Combanam, has been accustomed, when visiting here, to work on the Sabbath; not only absenting himself from meeting, but saying, when spoken to on the subject, that as the Spirit dwelt with him, such ceremonies as attending meeting on the Sabbath &c., were unnecessary. In this way, he led a few others to follow his example. But before many weeks he came to the church, confessed his sins, with tears, and spoke in such a way as greatly to affect those who heard him. From that time, during the whole of his stay here, he attended church regularly. Some of those, who had been led astray by him, seeing the change in him, became con-



vinced of their own faults, confessed them and promised to walk orderly in time to come. The Lord grant that all who have turned back, may soon be brought to repentance.

Some of the people have been backward in contributing to the support of the Pastor, but promise to give more hereafter.

While I have been anxious lest there might be a diminution in the number of Christians, here, this year, the number of church members has increased by four and the members of the congregation by twenty-four.

Eleven Christians, in a neighbouring village, have died, during the year, and I have myself been once attacked by the disease of which they died. From this and other reasons I have been unable fully to carry out the plan I had formed, of visiting all the people under my superintendence, once each month."

Rev. W. A. Buckingham, Pastor of *the church at Ammapatti*, in the Battalagundu Station writes:—

"Changes have occurred from time to time, during the past year, which show that the Lord has caused His face to shine on this church; to Him alone be praise for ever and ever.

In spiritual things, the members of the church have progressed. Eight young men go, as regularly as is possible for them, to neighboring villages, two by two, to preach the Gospel and give tracts; and thus they are trying to do good to their neighbors.

Believing that the Christians, who thus try to preach, without pay, will do most useful work for the church and to the community, I pray that God will keep them from becoming tired of the work.

On the Sabbath, many do not labor, as they formerly did; so far as may be, they stop their work."

Rev. A. Clark, Pastor of *the church at Pukeilaipatti*, in the Dindigul Station reports as follows:—

"The Christians connected with my church live in six different villages; though most of them reside in Pukeilaipatti and Kombai-ampatti.

Every Sunday, services are held in three places and besides preaching I teach the members of the congregations Scripture stories and the plain doctrines of the Bible. Many of the

members of the congregation repeat verses from the Bible before the regular service.

I visit every family, from time to time, holding prayer meetings with them, and striving to lead them to do all the good they can to their neighbors and friends. The Romanists, in both the villages, where most of our church-members reside, are very friendly to our people.

There are two schools under my charge with an average attendance of fifty boys, in both of which the Bible and Catechism are regularly taught. Besides these there are three night schools, and some of those studying in these are married men. But none who attend make any objection to repeating Bible verses.

When I go to preach in heathen villages, I find little or no objection raised to our words. I have spent twenty-four days with the Catechists of the Dindigul Station, in the work of the Itineracy.

Three members of our church have given as a special offering, the amount of Rs. 16-8. The congregation, though not able to contribute much in the way of benevolence, give with a good heart. By the blessing of God, I think I can say, that this church is increasing in strength and in faith."

Rev. D. Vethamuttu, Pastor of *the church at Pulney*, sends the following report of his work:—

"I am encouraged by the fact that my church has been blessed by God to a greater extent this year than in 1873. Six persons have been added to the church, by profession; five children have been baptized and four marriages solemnized. The Lord's Supper has been administered four times. There is a gain of sixteen, this year, over last, in the members of congregations, for which blessing we thank the Lord.

There are twelve schools under my charge, with 269 pupils. The sum of Rs. 152-14-5 has been paid, for various objects.

I regularly visit the members of the congregations in the villages, and inspect the schools; and I have also spent some time with the Catechists, in tent preaching."

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## APPENDIX A.

## DONATIONS.

The following donations are thankfully acknowledged.

## THROUGH REV. J. S. CHANDLER.

	Rs.	A.	P.
A. S. Hadley, Esq., New Haven Ct. U. S. A. ...	45	7	6
Jno. E. Cowles, Esq., Farmington Ct., U. S. A. ...	35	11	5
Total Rs...	81	2	11

## THROUGH MRS. J. E. CHANDLER.

*For Bible Work in Madura.*

Mrs. Church. Troy, New York ...	82	9	3
Friends in England ...	156	8	4

*For School and other Work.*

Dr. Anthony ...	12	0	0
Madura Band, New Haven Ct., U. S. A. ...	314	11	4
Through Miss Gertrude Chandler ...	108	4	0
Mrs. Fitch, Miss Apthorp and Miss Davenport, each 25 dollars, Miss Lotty Chandler, 20 dollars. ...	178	4	6
Total Rs...	852	5	5

## THROUGH REV. W. B. CAPRON.

*For Schools and Bible Work, in Manamadura and Madura.*

Mrs. A. Dean, Albany, New York, U. S. A. ...	3	10	2
Mrs. H. B. Hooker, Boston, Mass. U. S. A., balance of collections ...	11	2	4
Mrs. E. A. Kent, New York, U. S. A. by Mrs. E. Holman.	50	0	0
Charles Seagrave, Esq., Uxbridge, Mass. U. S. A. ...	9	1	6
Mrs. M. H. Simpson, Boston, Mass. U. S. A. ...	60	0	0
Percy H. Tufts, Boston Highlands, Mass. U. S. A. ...	3	10	2
Children of Rev. R. Allen, Neponset, do. do. ...	4	1	8
Children of A. Kingman, Esq., Boston, Mass. U. S. A. "A Christmas present." ...	4	0	0
Ladies Missionary Circle, Winthrop Church, Charles- town, Mass. U. S. A. ...	96	6	6
Miss Cleveland's S. S. class, Uxbridge, Mass. U. S. A. ...	31	7	6
Miss Fletcher's S. S. class, Whitneyville, do. do. ...	17	5	0
Miss Frothingham's S. S. class, Cambridgeport, do. ...	44	12	0
Mrs. Waters' S. S. class, Millbury Mass. do. ...	45	7	3

	Rs.	A.	P.
Infant S.S. class, Hartford, Conn., U.S.A. by Mrs. R. Brown.	54	9	0
Infant S. S. class, Walnut Avenue Church, Boston Highlands, Mass. U. S. A. by Mrs. A. W. Tufts	18	3	0
Walnut Avenue S. S. Boston Highlands, Mass. U. S. A.	212	12	0
Whitefield S. S. Newburyport, Mass. U. S. A. by S. B. Carter, Esq.	51	13	0
S. S. Concert, Vine St. Church, Boston, Mass. U. S. A. by J. B. Callender, Esq.	36	6	0
Total Rs...	754	11	1

THROUGH REV. EDWARD CHESTER, M. D.

*For the Dindigul Dispensary, and Lying in Hospital.*

Local Fund Board, Dindigul Circle	1,288	8	0
Dindigul Municipality	428	12	0
From Local Fund Board, Dindigul circle, and Dindigul Municipality, joint grant for European medicines and instruments	500	0	0
F. H. Nicholson, Esq.	100	0	0
V. H. Levinge, Esq.	50	0	0
J. F. Snaith, Esq.	50	0	0
J. Cameron, Esq.	20	0	0
Capt. A. G. Hutchins	30	0	0
Mrs. J. W. Jackson	34	0	0
George S. Hickey, Esq.	20	0	0
Christian Vernacular Education Society	50	0	0
Mr. C. J. J. Antonio	15	0	0
Dindigul District Munsiff, Vakeels and Officers	84	0	0
Native Friends...	19	2	8
Dispensary Charity box	26	4	3
Sale of medicine asked for	1	15	3
Total Rs...	2,717	10	2

*For the Mission Dispensary, Madura.*

Madura Municipality	300	0	0
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THROUGH REV. J. T. NOYES.

Almon W. Griswold, Esq., New York, U. S. A.	360	0	0
Charles H. Coffin, Esq., Newburyport, U. S. A.	200	0	0

	Rs.	A.	P.
A Friend in Philadelphia, U. S. A., through Charles H. Coffin, Esq., for a church bell at Silkuvarpatti.	100	0	0
J. Conklin, Esq., New York, U. S. A.	...	5	0 0
W. Spicer, Esq., London, England	...	50	0 0
A Friend do. do. ...	...	10	0 0
N. Andrews, Esq., U. S. A.	...	46	1 3
Master O. C. Warne, U. S. A.	...	3	9 3
Windham Sundry School, U. S. A.	...	44	8 0
Rev. H. Cowles, D. D., Oberlin, U. S. A.	...	73	6 4

*For Repairs on Kodikanal Church.*

Two Christmas Collections	...	...	24	8	3
W. Wallace, Esq.	...	...	5	0	0
R. White, Esq.	...	...	10	0	0
J. M. Hawksworth, Esq.	...	...	10	0	0
H. Gompertz, Esq.	...	...	50	0	0
T. Marden, Esq.	...	...	15	0	0
Rev. H. Horsley	...	...	10	0	0
Rev. R. R. Meadows	...	...	10	0	0
Lt. Col. W. O. Swanston	...	...	10	0	0
Capt. F. Kilgour	...	...	10	0	0
F. A. Nicholson, Esq.	...	...	10	0	0
A. E. Pole, Esq.	...	...	10	0	0
Mrs. D. Logan	...	...	10	0	0
Mrs. Jopp	...	...	5	0	0
Mrs. Smith	...	...	5	0	0
J. French, Esq.	...	...	10	0	0
T. Tomlinson, Esq.	...	...	5	0	0
Lt. Col. R. A. Roberts, R. E.	...	...	25	0	0
V. H. Levinge, Esq.	...	...	25	0	0
H. W. Bliss, Esq.	...	...	20	0	0
Capt. E. A. Campbell	...	...	10	0	0
C. W. W. Martin, Esq., LL. D.	...	...	10	0	0

*For Tevaram Church.*

H. W. Bliss, Esq.	...	...	10	0	0
From several friends	...	...	20	0	0

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Total Rs... 1,222 1 1



## FROM REV. S. ISAAC.

*For Kambam Church Building.*

			Rs.	A.	P.
Lieut M. Greer, R. E.	...	...	20	0	0
J. Burrows, Esq., Peermaid	...	...	10	0	0
F. M. Parker, Esq. do.	...	...	10	0	0
Rev. H. Baker do.	...	...	10	0	0
H. F. Clarke, Esq. do.	...	...	10	0	0
H. N. Eagon, Esq. do.	...	...	10	0	0
E. D. Lorne, Esq. do.	...	...	10	0	0
F. G. Richardson, Esq. do.	...	...	10	0	0
J. Monroe, Esq. do.	...	...	10	0	0
Mr. J. Samuel (Writer to Mr. Burrows)	...	...	10	0	0
Mr. C. N. Cheenan	...	...	5	0	0
Mr. J. Arkilie (Surveyor)	...	...	4	0	0
Mr. Samuel (Writer to Mr. Lorne)	...	...	5	0	0
Mr. J. Matthew	...	...	5	0	0
Mr. Lebby Pittoy	...	...	1	0	0
			<hr/>		
			Total Rs...	130	0 0

## THROUGH REV. J. RENDALL.

*For pupils under the care of Miss Mary Rendall.*

Rev. E. Webb, Lincoln, Penn., U. S. A...	...	18	6	11
Miss Frothingham, Cambridgeport, Mass. U. S. A.	...	44	12	0
T. Pope, Esq., Quincy, Ill. U. S. A.	...	88	1	8
J. K. Scarborough, Esq., U. S. A.	...	89	4	7
Mrs. Manchester, Farmington, California ...	...	4	7	5
Mrs. Kifley, U. S. A.	...	90	15	0
From friends in New Haven, U. S. A., through Mrs. J. E. Chandler	...	97	1	10
From Ladies Miss. Soc'y Pres. Church, in Montclair, U. S. A., through Mrs. Penfield	...	45	12	8
Dr. Cowles, U. S. A.	...	36	7	4
From Ladies Miss. Soc'y Pres. Church, in Montclair, U. S. A., through Mrs. Penfield	...	145	7	4
Total Rs...		660	12	9

THROUGH REV. A. G. ROWLAND.  
*For the Madura West Church Building.*

			Rs.	A.	P.
Messrs. Baring Bros.	...	...	206	7	3
W. McQuhae, Esq., M. C. S.	...	...	50	0	0
P. P. Hutchins, Esq., M. C. S.	...	...	50	0	0
C. W. W. Martin, Esq., LL. D., M. C. S.	...	...	100	0	0
A. Gamack, Esq., M. D.	...	...	60	0	0
Lt. Col. R. A. Roberts, R. E.	...	...	50	0	0
Lt. Col. J. F. Fischer, R. E.	...	...	30	0	0
Capt. F. Kilgour	...	...	25	0	0
H. D. Cook, Esq., M. D.	...	...	10	0	0
Messrs. Oakes and Co.	...	..	20	0	0
R. Thomson, Esq.	...	...	15	0	0
A. E. Pole, Esq.	...	..	25	0	0
R. White, Esq.	...	...	5	0	0
T. Marden, Esq.	...	...	5	0	0
J. Coombes, Esq.	...	...	10	0	0
Rev. W. E. Rowlands	...	...	50	0	0
Rev. J. T. Noyes	...	...	25	0	0
Rev. W. B. Capron	...	...	25	0	0
Rev. J. S. Chandler	...	...	10	0	0
Miss F. J. Chandler	...	...	10	0	0
Rev. A. Dibb	...	...	5	0	0
A. P. Streenevassa, Esq.	...	...	35	0	0
M. C. Shaw, Esq.	...	...	5	0	0
J. H. Manins, Esq.	...	...	5	0	0

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Total Rs... 831    7    3

*For the Support of the Pastor, West Church, Madura.*

Lt. Col. J. F. Fischer, R. E.	...	...	30	0	0
C. W. W. Martin, Esq., LL. D.	...	...	10	0	0
E. J. Sewell, Esq.	...	...	30	0	0
A. Gamack, Esq., M. D.	..	...	24	0	0
F. A. Nicholson, Esq.	...	...	8	0	0
R. Thomson, Esq.	...	...	16	0	0

			Rs.	A.	P.
A. P. Streenevassa, Esq.	...	...	24	0	0
Miss L. Streenevassa	...	...	12	0	0
Lt. Col. R. A. Roberts, R. E.	...	...	10	0	0
H. K. Palmer, Esq., M. D.	...	...	6	0	0
Miss E. Sisson	...	...	5	0	0
Total Rs...			175	0	0

## THROUGH REV. J. CORNELIUS.

*For clothing for poor Christian widows, on New-Year's-day.*

Mrs. Palmer	...	...	2	0	0
Miss E. Sisson	...	...	2	0	0
Miss J. S. Chandler	...	...	2	0	0
Mrs. Hutchins	...	...	5	0	0
Mrs. Gompertz	...	...	2	0	0
Mrs. Streenevassa	...	...	5	0	0
Total Rs...			18	0	0

*Towards Pastor's salary.*

Lt. Col. R. A. Roberts, R. E.	...	...	12	0	0
Lt. Col. J. F. Fischer, R. E.	...	...	35	0	0
E. J. Sewell, Esq.	...	...	45	0	0
G. Bevan, Esq. M. D.	...	...	2	0	0
A. Gamaack, Esq., M. D.	...	...	3	0	0
R. Thomson, Esq.	...	...	8	0	0
Lt. Col. W. H. Hessey	...	...	10	0	0
A. E. Pole, Esq.	...	...	3	0	0
C. W. W. Martin, Esq., LL. D.	...	...	6	0	0
Mrs. M. Streenevassa	...	..	18	0	0
Mr. P. J. Martin	...	...	11	0	0
Lt. M. Greer, R. E.	...	...	6	0	0
Mr. N. Mooneappah Pillai	...	...	14	0	0
Mr. M. Allegertysamy Naidu	...	...	9	0	0
Total Rs...			182	0	0

## THROUGH MRS. H. S. TAYLOR.

*For Miss M. S. Taylor's school at Mandapasalai.*

L. E. Female Seminary, Painsville, Ohio., U. S. A.	..	117	10	8
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## THROUGH REV. GEO. T. WASHBURN.

	Rs.	A.	P.
Three donation from S. School, Lenox, Mass., U. S. for school work, through H. Sedgwick, Esq. ....	176	4	0
From Friends and Sunday School, Gloversville, N. Y towards printing materials ... ..	137	0	0
From Mrs. E. Washburn, Lenox, for the same purpose ..	9	0	0
From White-Oaks Congregation, Williamstown, U. S. balance of contribution, for general work .....	6	12	0
From Mr. James Mattoon, Lenox, Mass. for the same.....	9	0	0
Total Rs...	338	0	0

## APPENDIX B.

The following sums have been received from Government, as grants, on the "Payment by Results" system, for the schools in the Stations named, in 1874.

	RS.	A.	P.
BATTALAGUNDU .....	325	12	3
DINDIGUL .....	937	0	0
MADURA .....	361	3	0
Do. Grant-in-aid to Miss. Eng. Sch., at Madura.	504	0	0
MANAMADURA .....	14	8	0
MANDAPASALAI .....	182	4	0
MELUR .....	43	6	0
PASUMALAI .....	88	6	0
PERIAKULUM .....	92	0	0
PULNEY .....	140	4	0
TIRUMANGALAM .....	408	12	0
TIRUPUVANAM ... ..	196	0	0
Total Rs...	3293	7	3

No. I.  
*Evangelical and Pastoral Statistics.*  
CONGREGATIONS.

NAME OF STA- TION.	When first occupied.	NATIVE AGENCY.				No. of Villages in which are Christians.	No. of Congregations.	No. of Men in Congregations	No. of Women in do.	No. of Children in do.	Total in do.	Gain or Loss in do.	Births in do.	Deaths in do.	Marriages in do.	Average Sabbath attend- ance.	No. of Men able to read.	No. of Women do.	No. of Children do.	AMOUNT RAISED BY CHURCHES AND CONGREGATIONS.								
		No. of Native Pastors.	No. of Catechists.	No. of Readers.																For local purposes.	For other purposes.	Total.						
				No. of Readers.	Agency.																							
Battalagundu...	1857	2	8	1	11	21	14	185	161	236	582	87	13	4	2	363	99	40	51	RS. 249	A. 11	P. 34	RS. 40	A. 9	P. 10	RS. 290	A. 51	P. 14
Dindigul ...	1835	1	11	3	15	32	19	315	216	348	879	134	40	13	4	698	201	66	109	283	15	6	257	14	3	541	13	9
Madura ...	1834	2	8	2	12	18	12	210	208	225	643	37	18	5	6	526	173	112	113	591	2	9	170	9	4	761	12	1
Mánámadura...	1864	...	4	...	4	10	6	28	32	63	123	—	2	3	...	64	12	15	9	11	8	0	36	11	4	48	3	4
Mandapasálai ..	1850	3	20	1	24	70	29	530	464	720	1714	—	69	114	1	992	181	44	100	507	0	5	31	3	0	538	3	5
Mébur ...	1857	...	4	...	4	8	7	31	39	71	141	—	8	8	2	96	20	12	19	53	12	0	18	11	2	72	7	2
Pasumalai ...	1845	2	...	...	2	3	2	25	26	48	99	0	8	4	...	70	24	22	17	78	2	2	14	1	6	92	3	8
Periakulam ...	1848	4	19	...	23	35	24	437	451	858	1746	146	57	25	13	1176	181	53	128	585	5	10	269	10	6	855	0	4
Palani ...	1862	1	10	1	12	18	10	118	138	223	479	16	10	2	4	284	45	20	38	100	7	5	52	7	1	152	14	6
Tirumangalam.	1838	1	13	1	15	45	21	347	306	471	1124	8	33	27	8	707	183	60	87	505	10	7	40	7	6	546	2	1
Tirupuvanam ...	1839	...	6	...	6	14	8	68	82	140	290	44	4	6	1	175	38	10	48	34	11	0	94	0	6	128	11	6
Total ...	.....	16	103	9	128	274	152	2294	2123	3403	7820	427	262	211	41	5151	1157	454	719	3001	6	11	1026	6	0	4027	12	11



No. II.  
*Evangelical and Pastoral Statistics.*  
CHURCHES.

NAME OF STATION.	Number of Churches.	Added by profession this year.	Of whom baptized in Infancy.	From Romanists.	From Heathen.	Added by letter from other Stations.	From other Missions.	Restored to Church Privileges.	Dismissed to other Stations.	Do. to other Missions.	Suspended from Church Privileges.	Excommunicated.	Struck from Church Records.	Deaths.	Now in good Standing.	Gain or Loss.	Remain suspended from Church Privileges.	Received by profession from the first.	Children baptized this year.	Baptized persons in the Congregations not Communicants.
Battalagundu	4	15	5	2	8	9	0	0	9	1	1	—	7	0	162	7	1	148	19	37
Dindigul	2	15	11	2	2	10	2	—	..	4	1	—	—	2	275	20	0	305	22	386
Madura	3	19	9	6	4	8	7	1	18	1	3	1	6	4	233	3	5	371	17	262
Mánamadura	1	1	1	—	..	..	—	—	..	—	—	—	—	2	28	—	0	98	1	39
Mandapasáíai	9	13	2	—	..	..	—	—	..	—	3	—	3	10	299	1	13	627	36	317
Mélúr	1	3	2	1	..	..	—	—	4	—	—	—	—	2	31	0	0	39	3	35
Pasumalai	1	..	..	—	..	6	—	—	9	—	—	—	—	—	50	0	1	204	5	0
Periakulam	7	58	3	8	47	4	1	—	4	2	16	—	4	6	368	33	29	503	64	434
Palani	1	6	2	1	3	3	0	0	—	—	—	—	—	2	87	7	0	74	5	65
Tirumangalam	2	15	5	2	8	0	0	—	—	—	7	1	4	1	172	4	6	221	26	226
Tirupuvanam	1	37	..	—	37	..	—	—	—	—	—	—	—	2	68	35	0	69	19	36
Total	32	182	40	22	120	43	10	9	41	6	31	2	24	31	1,773	109	55	2,659	217	1,837

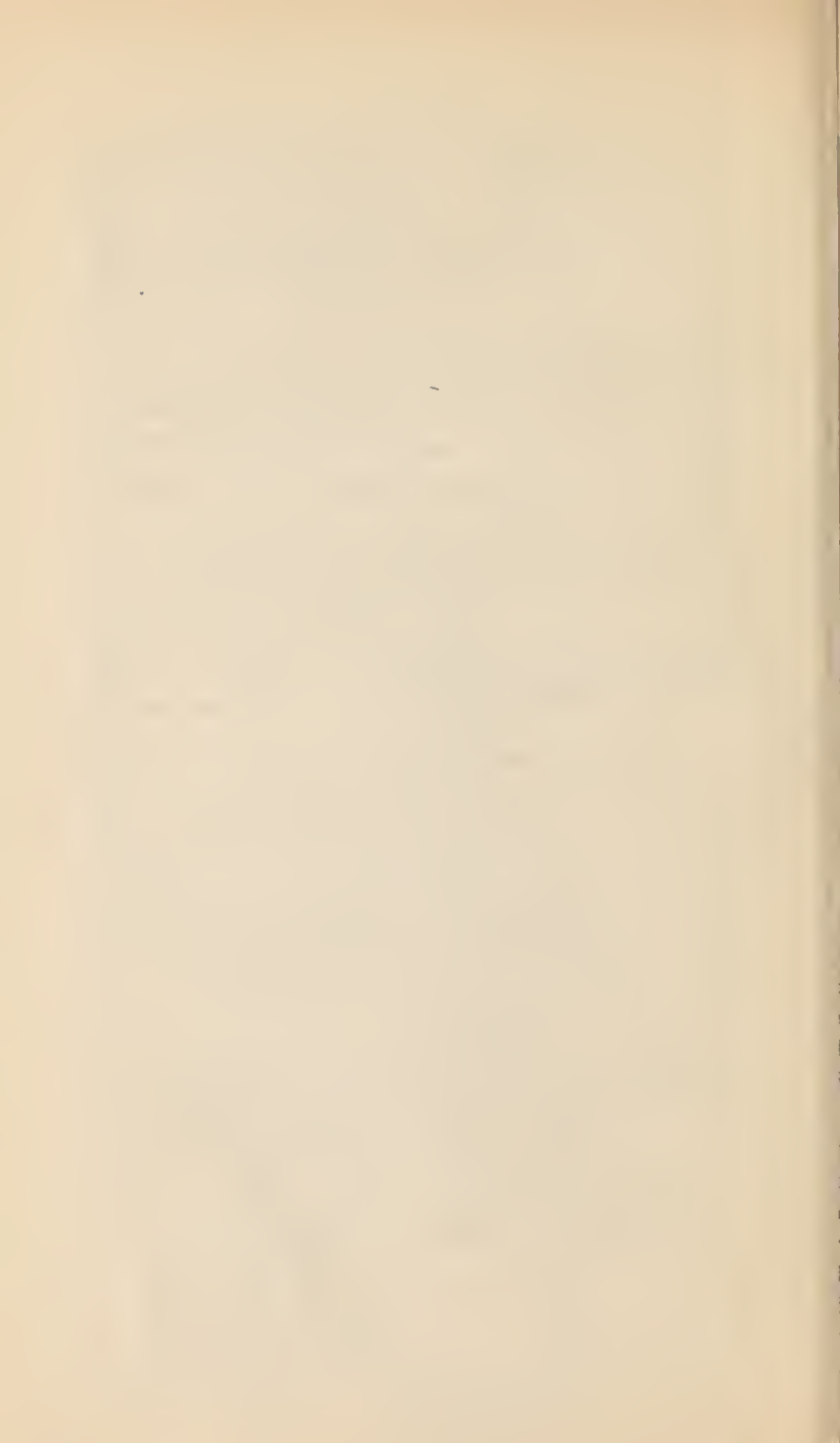
No. III.  
*Evangelical and Pastoral Statistics.*

NAME OF STA- TION.	ITINERACY.										BOOK DISTRIBUTION.					CHURCHES AND PASTORS.									
	No. of Itineraries.	No. of Encampments.	No. of Helpers.	No. of days' labour of Missionary.	No. of Helpers.	Days of Unemployment.	No. of villages visited.	No. of Hearers.	Bibles sold and distributed gratuitously.	Testaments do.	Scripture Portions do.	Tracts do.	C. V. E. S. School Books and other books.	Rs. A. P.	Names of Churches.	When organized.	Pastors' Names.	No. in Congregation.	No. of Communicants.	Added this year.	Children baptized this year.	Deaths this year.	Subjected to Church discipline.	Amount raised for Church expenses and other purposes.	
Battalagundu ..	4	11	2	15	2	189	179	5,153	..	1	115	1,700	289	42 9 1	Ammapatti	..	1872	W. A. Buckingham	115	48	3	6	..	1	Rs. A. P. 61 8 5½
Dindigul ..	2	5	1	7	6	168	232	12,169	27	18	736	6,582	1,629	165 9 7	Andipatti	..	1859	..	235	52	10	8	..	..	83 0 0
Madura ..	1	9	..	10	..	150	153	5,388	2	3	416	2,486	1,888	194 15 10	Battalagundu	..	1872	D. Belaventhiram..	90	58	4	..	..	..	90 0 0
Manamadurai ..	..	..	..	..	..	..	..	..	4	4	111	2,035	896	52 1 3	Bodinakanur	..	1886	..	99	24	8	6	..	..	35 4 7
Mandapasaalai ..	1	4	..	4	..	20	5	1,940	11	16	92	1,083	783	61 3 10	Kambam	..	1856	S. Isaac	572	100	13	14	6	11	246 8 9
Melur ..	2	14	1	10	30	201	30	11,885	2	1	138	3,503	425	35 6 2	Kanjampatti	..	1858	..	158	26	3	4	5	..	29 3 0
Pasumalai ..	1	1	..	8	..	16	2	1,299	..	8	253	1,234	478	35 2 8	Karisakulam, W.	..	1855	M. Barnes	346	71	5	12	1	3	120 15 8
Periakulam ..	6	23	1	38	17	300	60	321	17,322	14	50	379	901	69 10 5	Karikalai, E.	..	1855	D. Christian	126	25	..	3	1	..	34 8 3
Pinney ..	1	6	..	7	..	84	12	4,821	..	5	121	369	217	31 4 7	Kodikanal	..	1857	A. Savarimuttu	225	64	11	16	..	..	41 8 0
Tirumangalam..	1	3	..	5	..	35	7	1,629	2	8	199	2,027	351	35 5 2	Kottaimedu	..	1856	C. Williams	323	42	15	4	..	11	191 0 0
Tirupuvanam..	2	4	..	8	..	99	21	2,342	4	14	250	5,318	701	53 4 6	Kömbai	..	1856	E. Seymour	225	59	5	14	..	..	68 0 0
															Kövilapuram	..	1872	J. Cornelius	278	93	17	5	3	2	298 4 5
															Madura, E.	..	1868	A. G. Rowland	183	76	13	11	1	..	288 12 4
															Mallankharu	..	1855	G. Vethanayagam,	425	75	4	17	4	..	280 7 10
															Paralechi	..	1855	..	84	25	2	1	1	..	34 12 2
															Pasumalai	..	1845	A. Barnes	99	50	..	5	4	..	92 3 8
															Purasalur	..	1858	..	167	15	..	5	1	..	40 13 5
															Pukalaiipatti	..	1872	A. Clark	140	29	3	5	..	..	49 0 0
															Palani	..	1862	D. Vethamuttu	479	87	6	5	4	2	152 14 6
															Sampatti	..	1859	..	110	18	..	1	..	..	9 3 0
															Sevalpatti	..	1859	M. Thomas	346	46	3	12	1	..	100 9 2
															Shukkavaripatti.	..	1872	..	107	26	2	4	..	..	59 2 0
															Vélanurani	..	1855	..	138	23	..	..	..	..	16 2 7
	21	80	5	112	55	1,262	204	1,504	62	128	2,810	27,238	8,990	766 9 1				5137	1159	130	155	28	34	2613 8 9½	

# No. IV. Educational Statistics.

51

NAME OF STATION.	SEMINARY AND BOARDING SCHOOLS.														VILLAGE AND DAY SCHOOLS.															
	Theological Seminary=S. Girls' Boarding School=G.B. S. Station School=S.S.	Number of Schools.	Number of Masters.	Number of Mistresses.	Students in full Semy. course.	Do. in partial Semy. course.	Catechists in Seminary Cate- chist Class.	Catechists recd. in 1874.	Do. left in 1874.	Pupils received in 1874.	Do. died in 1874.	Male Pupils under instruction.	Female Pupils do.	Number of Pupils from the beginning.	Number of Students of Semi- nary in mission service from beginning.	Do. now employed in the Mission.	Number of Schools.	Masters.	Mistresses.	Christian Boys.	Christian Girls.	Total.	Romanist and Heathen Boys.	Romanist and Heathen Girls.	Total.	Total of Scholars.	Fees from all the Schools.	RS. A. P.		
Battalagundu -	S. S.	1	3	1	...	...	...	...	29	20	..	34	23	157	-	-	-	15	6	3	40	9	49	127	30	157	206	45	4	
Dindigul -	S. S.	1	1	...	...	...	...	...	16	..	..	16	..	..	..	..	..	23	26	4	64	23	87	525	66	591	678	496	5	
Madura -	G.B.S.	1	1	2	49	...	...	...	10	10	1	..	49	347	..	..	..	13	14	4	49	39	88	151	68	219	307	778	5	
Mánmadura -	S. S.	1	1	1	...	...	...	...	...	...	..	..	..	..	..	..	..	2	1	1	9	2	11	14	0	14	25	0	8	
Mandapasálai -	S. S.	1	1	1	...	...	...	...	14	12	..	21	21	146	..	..	..	12	10	2	60	20	80	92	2	94	174	93	4	
Mélúr -	S. S.	...	...	...	...	...	...	...	...	...	..	..	..	..	..	..	..	7	7	0	10	3	13	89	2	91	104	3	2	
Pasumalai -	T. S.	1	3	10	...	...	...	...	2	..	..	..	..	41	41	39	1	1	0	12	11	23	1	0	1	24	11	6	0	
Pasumalai -	W.B.S	1	1	...	...	...	...	...	2	..	..	..	13	..	..	..	19	14	0	102	14	116	300	9	309	425	46	9	3	
Periakulam -	...	...	...	...	...	...	...	...	..	..	..	..	..	..	..	..	12	13	1	29	17	46	218	8	226	269	41	10	3	
Palani -	S. S.	...	...	40	...	...	...	...	..	2	..	18	..	42	..	..	11	10	1	60	39	99	125	0	125	224	94	1	0	
Tirumangalam -	S. S.	1	1	...	...	...	...	...	..	..	..	34	..	..	..	..	4	3	2	13	9	22	52	0	52	74	6	8	0	
Tirupuvanam -	S. S.	1	3	...	...	...	...	...	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
Total		8	13	5	59	...	...	...	2	69	46	1	123	106	733	41	39	119	105	18	448	186	634	1694	185	1879	2510	1617	10	9



## APPENDIX C.

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Extracts from the Annual Inspection Reports

For 1871-1872-1873 and 1874 of

W. JOHNSTON, Esq., M. D., Deputy Surgeon-General,  
Indian Medical Department, on the  
DINDIGUL DISPENSARY.

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"Having under instructions from the Inspector-General, Indian Medical Department, recently visited the three Mission Stations of Edeyengoody, Dindigul and Nazareth, for the purpose of inspecting the Dispensaries, which have been established there under the direct superintendence of the Rev. R. Caldwell, D. D., the Rev. Edward Chester, M. D., and the Rev. J. M. Strachan, M. D., I proceed to submit a brief report on the management and general working of these three Institutions. Since, however, the system, which there obtains is, in many respects, on a different footing from that which is now in force in the Civil Dispensaries, in this Presidency, either directly under Government or Municipal control, a departure from the usual routine form of Inspection reports, appears to me advisable.

Again, so closely does the system of one resemble that of the other two, that, practically, it will be well to include them within the same report. Before, however, proceeding to illustrate the nature of this system, and how much it commends itself to our notice and imitation, in relation with our own Dispensaries, perhaps it may be well to consider the conditions, which led to its introduction.

In their efforts to extend to the people of India the blessings of a better and purer faith than is theirs, the advantage of combining missionary teaching with the healing art, was speedily recognized and adopted in several of the Stations in the Presidency. At first resembling ours, it was soon very evident to the missionaries, that the inevitable tendency of such a system was to militate against and frustrate the object, which they had so keenly at heart; and, there-



fore, wholly devoted to their work, those earnest self sacrificing men felt bound to abandon a system for one which they knew would bring within the sphere of its action all classes, because, with caste prejudices to contend against, it was obvious to them that Dispensaries, constructed, as are those under Government prescription, by being, ostensibly, open to all, nevertheless, practically, exclude from the range of their operations all but the lowest classes of the population. Of course my remarks, for the most part, are now confined, to our system in relation with "*In-patients*," and speaking from a somewhat intimate acquaintance with that, which now obtains in our Civil Dispensaries, I am forced to the conclusion that it is a vicious one, because the range of its action is within a very narrow circle, beyond which are millions of people, who, under one of the most powerful prejudices, which ever swayed a race, are precluded from seeking the aid, which these Institutions were founded to afford them. That the action of our Dispensaries are limited to the classes, of which I speak, any one may satisfy himself by entering one of them, where he will find, that with scarcely one exception, the inmates are of the very lowest order of the people; and hence it is that the higher classes would prefer death itself to health, which is to be bought by such an association. And thus it is, that, influenced as our Government is, by a sincere desire to extend knowledge amongst the millions of India, one of the most powerful means of diffusing it is abandoned, that, namely, of bringing all classes, without exception, in contact with our Medical Surgical art, an art which may well be called the twin brother of Western civilization.

The Rev. Dr. Caldwell, of Edeyengoody, whose missionary career, in India, has deservedly won for him so high a character, speaks with an authority, on this subject, which none need gainsay."

"I am engaged in building two sets of sick lines, for the accommodation of *In-patients*, in connection with the Edeyengoody Civil Dispensary. The object I have in view is to induce patients, who require daily medical supervision, and who are of what are regarded as the higher castes, to come and stay here as long as

may be necessary, under the Hospital assistant's care. It often happens that people of the higher castes, who come to the Dispensary for advice, are told that their cases cannot be satisfactorily treated, except they stay for some days, and they are advised to stay in the large room, which is provided for *In-patients*. They look in and see at a glance that the patients in it are of low caste, and find, on enquiry, that none but low caste people have ever staid in it. They make some excuse and go away. Perhaps they put up under the trees, in a neighboring tope, for a night or two, but, generally they go straight off to their villages, which may be any distance from this place, under twenty miles, and either they are never heard of afterwards, or they appear again, some weeks after, at the Dispensary, in a worse state of health than before, and suffering, in addition, from the exhaustion of the journey. A large, spacious, costly, puckah building, occupied nominally by people of all castes, but, therefore, practically by people of the low castes, alone, instead of attracting people of the higher castes, repels them. They would willingly stay somewhere, under the Dresser's daily care, if they could do so consistently with their ideas of comfort and their caste customs, nor would it involve any great expense to make them feel comfortable, for a very small amount of accommodation would suffice them, provided they were protected, whilst in the use of that accommodation, from the interference of people not belonging to their own circle. Better to them would be a mud hut, with a cow-dunged floor, than a palace, with every convenience, and pariahs coming near them, when they were cooking. I am endeavoring to meet this difficulty by erecting two sets of sick lines or cottage Hospitals, on the plan of providing each person, who is to be accommodated as an *In-patient*, with a separate room, a separate cooking apartment, and a separate back-yard, with only a pial in common, in front, taking care, also, that the place is roomy enough to admit of a relation or two, of the sick man's living with him, during his stay. Each line will contain only two cottages, at present, but the number can be indefinitely increased, as the plan is found to succeed.

A well is also being dug, for the use of the patients. The

large room, which has hitherto been the only place provided for the accommodation of *In-patients*, will still be at the disposal of people of all castes, that is of the lower castes, as heretofore; and as this building is large and more costly than the sick lines, they will not have any reason to complain. I am well aware that the plan I am going to act upon is one that may seem to encourage the distinction of caste, but this is only in appearance and for a time. If it succeeds, as I hope it will, high caste natives will acquire an opportunity of learning, by experience, the advantages of European Medical science, and, consequently, of learning by experience, that Europeans are wiser and more benevolent than they fancied they were, before. The Native village doctor is the greatest upholder of domestic superstition,—those very superstitious, from which caste prejudices derive their chief strength. I expect, therefore, to find the majority of the patients, on their return home, not only looking better, in health, but shewing themselves more tolerant, more liberal minded, less exclusive than before. And if this should be the case the cause of caste will be the loser, not the gainer. Besides we cannot reasonably expect to be able to do all the good we could wish, all at once, to every body we meet. People, in every country are rather jealous about having good done to them by other people, and like, in most things, to be left to themselves, to learn to be good and to do good in their own way.

It is a great benefit conferred on people belonging to the rural districts, if we are able to cure them of maladies, of which their native doctors did not know even the names. This will at least have the effect of inspiring them with confidence in our intelligence and humanity, and intelligence on the part of patients under treatment, to associate with other patients, will come in time.

I consider it an important advantage, connected with cottage hospitals, such as are proposed, that patients will be enabled to feel at home in them, being surrounded by arrangements such as they are accustomed to in their own homes. The novelty of the circumstances, in which native patients find themselves, in large hospitals, makes them nervous, and nervousness or low-spirits will not be found helpful towards recovery. The following are the

dimensions &c., of each of the cottages, viz., sitting and sleeping room 16 ft. by 12 ft.. Two doors and one window of moderate size ; cooking room 5 ft. by 12 ft. with door and window. Walls 9 ft. high, materials sunbaked bricks, with a foundation of stone. Expense Rupees 140 per room."

"Again the Rev. Dr. Chester, of the Mission Station Dindigul, whose earnest untiring zeal as a missionary and equally so as a skilful Medical man, in his administration of the Dispensary he founded seven years ago, speaks in nearly like terms."

"I have, from the first, seen plainly that I had to do with all classes and castes and sects, among the people, and have tried, in every way I could, to make the Dispensary popular with the people, having respect, whenever necessary, to their strong cast prejudice. Native Christians, who might be imagined to be free from caste feelings, form but a very small part of the attendants at the Dispensary. We have never put our *In-patients* in large wards, but have, from the first, had them in separate rooms. If, at any time, our Hospital accommodations were not sufficient, we have allowed a portion of our patients to remain in the Satterams, within the town. Two years since, I built the detached houses, of which I send a plan, letting each have a yard of its own, and, in every way, quite distinct from the others. These have served a very good purpose and have seemed greatly to please the natives. The plan was adopted solely with reference to the peculiar sensitiveness of the high caste natives, in the matter of cooking and eating with those of a different caste, and it has been our wish and effort to make the Dispensary arrangements as comfortable and agreeable as possible, for the natives, as it is with them, almost exclusively, we have to do. In the Lying-In-Hospital, which is now in course of erection, and which is built especially for native women, the six rooms, though each is thoroughly ventilated, will be quite separated, and reference will be had, in all the arrangements of the building, to what we suppose to be the preference of the better class of native women.

Eleven years of constant intercourse with the natives have given us frequent opportunities of noticing their many peculiarities, their habits, dislikes &c., and in the Dispensary work, in



dealing with the *out-patients* as well as the *In-patients*, our efforts have always been to yield to native prejudices, where no harm would come, in the treatment.

Then a great object we have in view, in our Dispensary work, is to weaken the hold of the worthless part of the Native doctors on the people. This we can only do by treating the patients, coming to us, with great kindness, by taking pains to disarm their prejudices, by showing them that we care more for their cure than their money, and, by any means possible, gaining their interest and heart. It is a great step, on the part of thousands, among the natives, to let go of their Native doctors, for even a day, and cross the threshold of a European Dispensary. But their village Native doctors do all they can to frighten the poor people away from us, appealing to their fears, on the ground of heathenish superstitions."

"On the 17th October I inspected the Dispensary attached to the Mission Station of Dindigul, both under the direct control of Rev. Dr. Chester. Here the system of treating sick in detached cottages is in full operation and this extends to parturient women, for whom a range of four rooms, each separated from the other, has been built. Annexed is a pen and ink sketch of the Dispensary detached cottages and Lying-in wards of the Institution. The four detached houses and Lying-in Hospital occupy a piece of land situated out-side the Mission compound. Here a well containing good water has already been excavated and will soon be finished. Within this area there is ample space for other six detached cottages. A large room in the Mission bungalow is appropriated wholly to the Dispensary. The northern veranda of the bungalow is also wholly given up to the patients. Connected with the Dispensary, by a covered passage, is a well constructed building, divided into three rooms, one, the central, having a sky light, thus forming an excellent operating room. Another of the rooms contains the stock of medicines and the third is designed for the examination of special cases and for simple surgical operations. On the N. E. angle of the bungalow compound, and about 300 yards from the Dispensary, is a thatched building, enclosed by a wall, and divided into five separate rooms, also for the



use of *In-patients*. Cleanliness, order and regularity characterized every part of this extremely well arranged Dispensary *Water Supply*. Two wells, one within the Mission compound, the other within the Hospital square, external to it, afford a perennial and abundant supply of excellent water. *Conservancy*. This is under Municipal action and is all that could be desired. *Hospital baths*. Sufficient means for ablution exist for the sick. *Medicines and Surgical instruments* sufficient and well preserved. *Medical Subordinate*, none attached.

(Signed) W. JOHNSTON, M.D.,  
Deputy Inspector General,  
Indian Medical Department,  
*Southern District.*

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## REPORT FOR 1872.

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"The Mission establishment in Dindigul, exhibits, in its Dispensary, a very satisfactory illustration of the system of extending to "caste" sick the benefits of "*In Hospital treatment*."

No institution of the kind could be better ordered than is that on which I now proceed to report; the results having been found such as fully to justify the expectations, and realize the intentions of the originators of the design, viz., that of organizing a Hospital under such conditions, as would bring within the range of its operations, all classes of the Native community, and this, without any infringement on, or violation of caste or religious prejudices or principles, so opposite to the system, which hitherto has obtained in the Dispensaries in this Presidency, under Government support.

In my Inspection report, on this Institution, dated 17th October, last, I illustrated my descriptive statement by a pen and ink sketch of the buildings, in which it carries on its operations, and to this I beg to refer.

During the year that has elapsed, the only changes that have been effected, in the disposition of these buildings, are the erection of two additional Cottage Hospitals, a cooking range, a Lavatory and a wall enclosing the Hospital compound. Portions of this compound have been tastefully laid out in garden plots. An important addition is about to be made, almost immediately, in the erection of a building, in the Southern angle of the Hospital compound. The sub-divisions of this Hospital will be exhibited in the accurately executed ground plan, and the completion of this building will permit of the range of rooms shown in the last year's sketch, being wholly assigned to the use of a Lying-In Hospital, for which it is admirably fitted.

*Diets.* Most of the In-patients diet themselves. No diet scale has yet been decided on.

*Hospital servants &c.* Efficient and complete.

*Medicines &c.* An abundant supply of medicines is to be found in this Hospital, obtained partly from the Presidency Medical Stores and partly from Druggist establishments. Every precaution is taken for the preservation of these medicines and appliances.

*Hospital records &c.* All these are in good condition and kept up according to regulation.

*How supported.* By subscriptions and donations and partly by Government, in the issue of medicines and surgical instruments, and medical aid."

(Signed) As above.

DINDIGUL,  
24th October, 1872.

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## REPORT FOR 1873.

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“The efforts of the Municipality of the town of Dindigul, in the direction of its sanitation, have, in no way flagged, during the year that has elapsed, since the Inspection Report was submitted, on the 24th October last. Notably this is to be seen in the foundation of new drains, in different parts of the town, and in the improvement of those already existing.

In the Inspection Report, alluded to, in the last paragraph, the system in which this Dispensary is conducted, and the buildings in which the work is carried on, have been somewhat fully detailed. Organized so as to bring within the sphere of its operation all classes of the community, irrespective of caste antagonism, its very able Medical missionary, the Rev. Dr. Chester, whose heart is so much in his work, fully deserves, and, indeed, commands the success he has already secured to the Institution. Uniting in his person the double character of Christian minister and Medical practitioner, his unremitting labor, in both those positions, had so

Dr. Johnston, though writing very kindly, errs a little, here. I went to America, after an absence of fifteen years, not because I was sick or expected to be, but to see my mother and family and friends and let them see me and hear from my own lips, something of the great work to be done for Christ, in India. E. C.

impaired his health, as to compel him to seek its restoration by a return to America. He has only recently returned with renewed health and energy, which he is determined to concentrate on this, his, to him, labor love. During his absence of only nine

months, the interests of the Dispensary have been very ably and conscientiously supported by Hospital Assistant Vadacannu Pillai, who is deserving of much credit for the able manner in which his duties have been conducted.

The only additions, that have been made to the establishment, since the date of last report, consist in the erection of two detached Cottages, as Lying-in wards. Owing to the Rev. Dr. Chester's unavoidable absence, the construction of the building, necessary to carry out the increasing work of the Dispensary, has been postponed. The work will now, however, be pushed on, and the building will be raised on the plan appended to this report. It

would be difficult to exaggerate the great and wide extended good that has already rewarded Dr. Chester's unwearied efforts towards the alleviation of human suffering, in his populous district, and it is therefore not too much to say that he is deserving of every support and encouragement on the part of a Government, which has done so much as ours, towards the extension of Dispensaries, through the Presidency. When, therefore, Dr. Chester learned, almost immediately on his return to his Mission, that by the proceedings of the Dindigul Municipality and Local Fund Board, Dindigul Circle, the reduction to Rupees 750 had been resolved on, he, naturally, felt disappointment, although he is not made of that stuff to be discouraged, in his labor, by the resolution. Surely thus to curtail the resources of an Institution, whose working has hitherto been that of a model Dispensary, is, to say the least of it, injurious, and I therefore venture to express the hope that authority may be heard to say, "As you were."

On a reference to the Inspection Report, already noted, all the information called for under this heading will be found fully detailed, and, it is not, therefore, necessary to repeat here what was said there. Inspected on the present occasion, with much minuteness, there was nothing left to desire in the conduct of its economy and general arrangement for the welfare of the sick.

(Signed) As above.

DINDIGUL,  
22nd October, 1873.

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## REPORT FOR 1874.

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"The Annual Inspection Reports of this Institution, for the last four years, submitted on the 22nd October 1873, 24th October 1872 and 17th October 1871, respectively, will be found to speak, each successive one, in terms of increasing commendation; and so it will be with the present. Not that proofs of this excellence are to be found in any superiority of the buildings, which make up the Hospital. It is on the system which obtains, whose

main object is to open to all castes, the lowest equally with the highest, its doors to all stricken with disease, a system whose excellence has been fully recognized by Government, as expressed in its orders which, as yet, have scarcely received the attention they were designed to commend, at least in the wide circle of the Southern District, Malabar and Canara. It is to its present superintendent, the Rev. Dr. Chester's unwearied efforts, that I am thus able to speak of what has been and still continues to be done, by a Dispensary, which has gained for it a widening celebrity, and this too, at times, in the face of opposition, powerful in itself, because emanating from authority. The structural arrangement of the different buildings, in which the work of the Hospital is conducted, remains as when last reported, no additions having been made to them, and the only change has been to give the detached east-cottage Latrines, roofs. Attention must, however, be drawn to a recent addition, one as useful as novel. The want had long been felt of a Satteram or rest-house for the shelter of large numbers of sick, who, with their friends, resort to the Hospital, in large numbers, often from considerable distances. The ailments of many of the sick being of a trivial nature, are treated in this Satteram, while at the same time their friends, as well as those of the seriously sick in Hospital, find accommodation in it. This structure occupies a very eligible site, not far from the Hospital, and consists of a quadrangular range of buildings, looking into an inner court, and is capable of containing about 100 persons. Four cook-rooms suffice for the wants of the various castes of persons resorting to the Satteram.

A further addition is, however, greatly needed, and I am very desirous that attention should be drawn to this want, believing that were it supplied, a bar against the extending influence of this Hospital would be removed. In my last Inspection Report, it was stated that the foundation had been laid of a building, in the close proximity of the Hospital wards, in whose sub-divisions, accommodation would be provided for the work of the Surgery, the reception of daily sick and the stores. Since then nothing has been done, owing to the want of funds, and the hope is here expressed that Government may be moved to take the case into



consideration, the subject being one very worthy of such action. For were this building finished, ample space would be provided for "Indoor" sick, whose numbers are now limited from this want. Another not less useful work devolves on Dr. Chester, viz., the tuition of a "Medical Class" in which in his own words "a number of Christian young men are educated, whose members will be located at the various Stations, where there are resident Missionaries, to assist the Mission family and natives, residing in the neighbourhood, and ultimately, to secure in all the towns, where there are a large number of native sick, a competent and trained Medical Assistant. The course of tuition is well calculated for its object; and the young men now under-going it, evince considerable aptitude and skill, which they could scarcely do, were it less practical.

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